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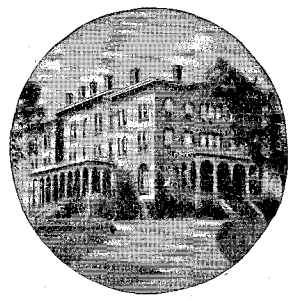

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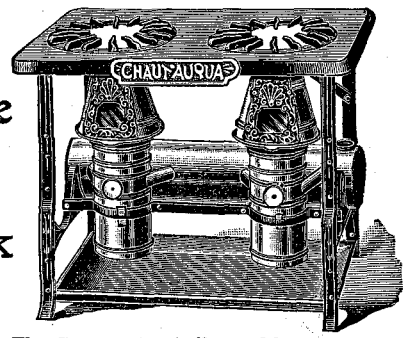

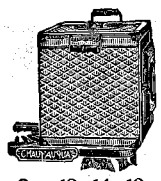

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The Outlook

A·Family·Paper

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THE Chicago Convention was far more exciting than the Republican Convention at St. Louis. The earlier Convention was practically a registration body; the later Convention was characterized by a fierce struggle between the two elements in the Democratic ranks, and an apparently final departure from the traditional Democratic positions. An account of the proceedings of the Convention will be found on another page; the platform, together with the minority report of the platform committee, is reprinted in full on page 109, and editorial comment on the platform is made in another column. So far as the action on the free coinage of silver was concerned, the result at Chicago was so definitely foreshadowed that the resolutions finally adopted on this subject gave no surprise to the country at large, although they were somewhat more radical than was anticipated. The abrogation of the time-honored unit rule as to the voting of delegations was also part of the revolutionary character of the proceedings of the Convention. When it came to the question of nominating candidates for the Presidency and Vice-Presidency, the divisions among the free-coinage men indicated in these columns last week became very apparent. The dramatic incident in the Convention was Mr. Bryan's speech, and that speech settled the question of the nomination. It captured the Convention. Neither Mr. Bland, Mr. Teller, nor Mr. Stevenson had any chance after Mr. Bryan's eloquence had assailed the ears of the delegates. The nomination for the Vice-Presidency, as has happened many times before, was mainly a matter of accident, and illustrated anew the absurdity of leaving to the last hours of a great gathering, when the interest is spent and everybody is anxious to get away, the selection of a candidate who may become President of the United States. The currency question, which has been steadily growing in interest and importance for twenty years, is now sharply defined, and the reorganization of parties along the lines of this issue is rapidly going on.

❀

William Jennings Bryan, the nominee for the Presidency, was born March 19, 1860, in Salem, the county seat of Marion County, Illinois. His father, Judge Silas L. Bryan, was a Virginian by birth, and a man of standing and integrity. Mr. Bryan's early days were spent upon the Bryan farm just outside the village, and he attended the public schools. In 1877 he entered Illinois College in Jacksonville, and four years later graduated at the head of his class. He thereupon began the study of law in Union Law College, Chicago, at the same time serving his legal apprenticeship in the office of Lyman Trumbull. In 1884 he married Miss Mary E. Baird, who had been a fellow-student in Jacksonville, graduating from the young woman's seminary in that place the same year that Mr. Bryan graduated from the college, and holding the same rank in her class. Mr. and Mrs. Bryan have been fellow-students ever since—for she studied law under him, and kept with him in his intellectual life just as he has kept with her in her devotion to domestic life. In 1887 they removed to Lincoln, Neb., and three years later Mr. Bryan was offered the Democratic nomination for Congress. The district had been strongly Republican, but Mr. Bryan canvassed it from one end to the other on the tariff issue, holding joint debates with his Republican opponent, and won by nearly seven thousand majority, In Congress he won his laurels as an orator by a speech on the tariff which was by far the ablest free-trade argument made during the session. In 1892 the Populist party had been organized, and commanded the allegiance of a large portion of Mr. Bryan's farmer supporters. Mr. Bryan, however, secured enough Populist votes to be returned to Congress, and at the new session was Mr. Bland's chief supporter in the fight against the unconditional repeal of the Sherman Act. His speech on the repeal bill was the most scholarly as well as the most eloquent argument for the free coinage of silver that had ever been delivered in the House of Representatives. The State Convention of his party in Nebraska that year repudiated his position, but the year following, after a hard fight, indorsed it by an overwhelming majority. At the close of his second term in Congress he was the candidate of the fusion-Democrats and Populists for United States Senator, but a Republican Legislature was chosen. He has since been editor of the Omaha "World-Herald," that paper accepting his position on the currency question when he assumed the post. His private character, like that of ex-Governor McKinley, is beyond reproach.

❀

Arthur Sewall, the candidate for Vice-President, was born in Bath, Maine, in 1835. His father, William D. Sewall, was a large ship-builder. Mr. Sewall was educated in the public schools, and began his business life as an apprentice in his father's ship-yards. When nineteen years old he formed a partnership with a somewhat older brother in the ship-building business, and the firm was remarkably successful. On the death of his father Mr. Sewall succeeded to his business, and has gone on increasing it during years in which most New England shipping houses have retired from the sea. A few years ago Mr. Sewall became convinced that the age for wooden vessels was past, and, after a prolonged visit to the English yards, erected a modern steel plant in Bath. The firm of which he is at the head are the largest owners of sailing craft in this country. Mr. Sewall has faith that the superiority of American workmanship may yet re-establish our old supremacy in the ship-building industry. Apart from his shipping interests he has been a stockholder in a large number of Maine corporations; was at one time President of the Maine Central Railroad, and is now President of the First National Bank of Bath. It is said that he began the study of financial questions at the time the greenback movement was victorious in Maine. He became a bimetallist, and finally, less than a year ago, declared himself in favor of the free coinage of silver by the independent action of the United States. He was then believed to represent only a small minority of Maine Democrats, but at this year's Conven-

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tion he was found to have a considerable following. Of the delegates elected to Chicago, four supported him and eight opposed him. Mr. Sewall had for several years been the National Committeeman for his State, but was deposed by the majority of the delegation to Chicago only a few days before the National Convention selected him for the second place on the ticket.

❀

Mr. Hobart's speech of acceptance when formally notified of his nomination for the Vice-Presidency was an unqualified indorsement of the gold standard. Unlike Mr. McKinley's speech of acceptance, Mr. Hobart's gave to the currency question the foremost place; unlike Mr. McKinley's, it used the words "gold standard" when describing the existing standard; unlike Mr. McKinley's, it took positions which international bimetallists cannot indorse. Mr. Hobart attributed the present prostration of business largely to doubt about the value of money. "There can be no financial security," he said, "no business stability, no real prosperity, when the policy of the Government as to that question is at all in doubt. Gold is the one standard of value among all enlightened nations. . . . An honest dollar, worth 100 cents everywhere, cannot be coined out of 53 cents' worth of silver, plus a legislative fiat." "It is a fundamental principle in coinage," urged Mr. Hobart, "recognized and followed by all the statesmen of America in the past, and never yet safely departed from, that there can be only one basis upon which gold and silver may be concurrently coined as money, and that basis is equality, not in weight, but in the commercial value." Upon the question of protection Mr. Hobart's utterances were entirely in accord with those of his associate upon the ticket. In brief they were as follows:

"My estimate of the value of a protective policy has been formed by the study of the object-lessons of a great industrial State extending over a period of thirty years. It is that protection not only builds up important industries from small beginnings, but that those and all other industries flourish or languish in proportion as protection is maintained or withdrawn. I have seen it indisputably proved that the prosperity of the farmer, merchant, and all other classes of citizens goes hand in hand with that of the manufacturer and mechanic. I am firmly persuaded that what we need most of all to remove the business paralysis that afflicts this country is the restoration of a policy which, while affording ample revenue to meet the expense of the Government, will reopen American workshops on full time and full-handed, with their operatives paid good wages in honest dollars."

❀

Party disintegration last week became party disruption. It is true that the gold delegates to Chicago were more timorous about bolting than the silver delegates to St. Louis, but there were more of them, and the press of their States has been as outspoken and decided as they were silent and undecided. In this city the "Sun" and the "Herald" have not only bolted, but have declared in favor of the Republican ticket. The only prominent paper which supports the Democratic ticket is the "Journal," whose owner, Mr. Hearst, has long been the owner of a free-coinage paper in San Francisco. In New England the Boston "Herald," "Globe," and "Post," the Springfield "Republican," and the Providence "Journal" are among the bolters. In Philadelphia the "Record" renounces its old allegiance, while in Baltimore both the "Sun" and the "News" take a similar attitude. The "News" is among the papers which urge their readers to support Mr. McKinley—declaring that to vote for him is twice as effective, though not half so pleasant, as to vote for an anti-silver Democrat. Very few of the Southern papers take this radical attitude, but the number of bolters is large. It includes the Richmond "Times," the Charleston "News and Courier," the Mobile "Register," the New Orleans "Picayune," the Galveston "News," the Chattanooga "Times," the Nashville "Banner," and the Louisville "Courier-Journal" and "Post." Among the bolting papers in the West are the St. Paul "Globe," the Davenport "Democrat," the Detroit "Free Press," and the Chicago "Chronicle." The Democrats will again be without a representative among the Chicago papers. In this partial list we have included only those published in English; but the bolt is most marked among the German papers. Heretofore the bulk of the German vote has been Democratic. The only previous issue which drew them toward the Republican party was the retirement of the greenbacks. This year, however, if we may judge from the German press, the great bulk of the German vote will be cast for Mr. McKinley. Mr. Gustav H. Schwab, of the German-American Sound Money League, reports that out of 581 German papers discussing politics 503 are anti-silver. Turning from newspapers to public men, we notice that Senator Palmer, of Illinois, General Bragg, of Wisconsin, ex-Governor Flower, of New York, ex-Governor Waller, of Connecticut, are among those who have already avowed their purpose not to support the Democratic ticket. In this city nearly all the influential Democrats are bolters. Ex-Mayor Hewitt will support Mr. McKinley. At one time last week it even seemed possible that Tammany Hall would bolt—seven out of the thirteen sachems being quoted as repudiating the platform and the nominees. It seems now, however, that the fear of losing control of the "regular" Democratic machine will lead both Tammany Hall and Senator Hill to remain within the party ranks, and devote themselves to the election of anti-silver Congressmen.

❀

In the scientific world the most interesting of recent discussions is that upon the probable effect of the independent free coinage of silver upon international bimetallism. In a recent number of the "North American Review" Dr. Otto Arendt, a distinguished German bimetallist, writes as follows:

"If it is now desired to perpetuate the gold standard in Europe, let the Government at Washington adopt free coinage of silver at the ratio of 1 to 16. At present, after the closure of the Indian mints, this step could not possibly have any other result than to make the American standard a silver standard. The price of silver of course would rise, but not to 59 pence and not permanently. The United States would have a standard not materially different from that of Mexico. All the disadvantages and all the advantages of a fluctuating and depreciated money standard would follow. Gold monometallism would be replaced by silver monometallism; the double standard would become nominal. No bimetallist can approve of this."

On the other hand, the Hon. W. H. Grenfell, the Chairman of the General Council of the English Bimetallic League, writes as follows in reply to certain inquiries submitted to him by the New York "World:"

"I believe that free and unlimited coinage of silver at the ratio of 16 to 1 in the United States would greatly increase the chance of an international agreement for the adoption of bimetallism. I attended the last two international bimetallic conferences in Paris and Brussels, and I came away from both with the impression that each European country wanted England to show the way; and that if they wait for England they will wait forever. We have a century of monometallism behind us, and the forces opposed to any radical change are too strong. What is wanted is an electric spark, and this will not come from England. I hope it will come from the United States. When the first step is taken, I believe that other countries, such as France, Russia, and in time Germany, will join, England will open its Indian mints again, and we should have a stable bimetallic par of exchange all over the world. My own humble opinion is that the United States are big enough and strong enough and rich enough to maintain a par of exchange. . . . I believe that there would be such a stimulus to trade and such an increase in the exports of the United States that gold would begin to flow back in a natural manner. I

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believe that the way for the United States to keep their gold is to go on to silver. On this point I inclose two cuttings from Cernuschi."

The cuttings from Cernuschi are not published in the "World," but they are doubtless from the recent article in the Paris "Économiste," in which he declared that "inasmuch as England's attitude prevents the realization of international bimetallism, I would not hesitate, were I a citizen of the United States, to become a silver monometallist."

❀

As several States have enacted what have been called "flag laws," that is, laws to compel the flying of the American flag over school buildings during school hours, for the purpose of stimulating patriotism among pupils and students, much interest has been taken in the legal proceedings at Champaign, Ill., to compel the authorities of the University of that State to observe in a proper manner the law of the same character enacted at Springfield last winter. The authorities supposed that by having the flag flying from the flagstaff on the campus during school hours they were complying with the statute. But the matter was taken before the grand jury and an indictment found against them, the ground being that they should have had the flag flying over the buildings themselves. When the case was taken before Judge Francis M. Wright, of the Circuit Court, the constitutionality of the law was raised, and, being decided in the negative, the indictment was quashed. He did not question "the right of the State to have the flag floated on any of its buildings wherever it is appropriate, and whenever it chooses, and in any particular manner it desires to have it floated." What he did question was "whether the Legislature, under the Constitution, has the power to declare the failure to do that in a particular manner is a misdemeanor or crime." In answering this question in the negative, he said:

"The Legislature has the power, under certain limitations, to define what is and what is not a misdemeanor, what is and what is not a crime, but in doing so it must have for its object some sovereign purpose. It must have for its object either the maintenance of the police authority of the State, the morals of the State, or the health of the State. If the legislation in that respect does not fall within some of those subjects or kindred subjects, that all would at first blush see, then an act declared to be a misdemeanor that does not fall within some of those definitions, or something akin to them, would not be a misdemeanor. So, in this case, I think the Legislature has clearly made a mistake in declaring something to be a misdemeanor that never was heard of before. The motion to quash will, therefore, be allowed."

Although an effort has been made in some quarters to twist the decision as a favor to Governor Altgeld, one of the officials indicted, there is no proof to sustain the charge. The fact that the Chicago "Inter-Ocean" and the "Times-Herald" approve the decision indicates that the case was decided upon its merits. If, as the Chicago "Chronicle" alleges, the law was "the result of lobby practices by agents of bunting and flagstaff manufacturers," there is a double reason why the decision should give satisfaction.

❀

In New York recently the Board of Education made a display of partisanship that would do credit to a Tammany ward organization. A letter was presented to the Board urging the appointment of one of the members to a salaried position, although that member had not resigned from the Board. A week later this appointment was made and confirmed by action of the Board, in spite of vigorous protest. The appointee, who had been a recognized candidate for months for the position, did have the grace to retire from the room when the subject of his appointment was put to vote. After he was elected to this salaried position he returned to the room, received the congratulations of his friends, and took part in the proceedings of the Board. The same session witnessed the appointment of a man to the position of assistant superintendent who has been the subject of adverse criticism in his position as principal for years; and both of these appointments are made for six years. The higher standards of education in this country must be brought to bear on the appointments to the Boards of Education made by mayors. When the majority of men appointed to a school board are known to the community, not because of their political bias and activity in political conflicts, but because of their education, of their integrity, of their devotion to the best interests of the community, politics will be removed from the public-school system, and not till then. The necessity of education in a democracy is constantly proved by the management of the public-school system throughout this country. The Superintendent of Schools in Milwaukee has resigned his position, with this declaration: "I enjoy greatly the work of the school board, and would be glad to keep it up, but the responsibility and the power are not commensurate." It is singular that a nation noted for its keen business sense should administer its public affairs so inefficiently. The position of the Superintendent of Schools in Milwaukee can be paralleled, probably, in the majority of the cities of this country maintaining a public-school system. A man is placed at the head of a system of public instruction who cannot appoint a teacher or displace a teacher without the consent of a body of men who have no knowledge of educational matters. The Milwaukee "Sentinel," in commenting on the resignation of the Superintendent of Schools, says:

"The charge of the schools and the authority that belongs to their superintendence are not vested in the Superintendent, but in reality are held and exercised by eighteen petty ward sovereigns, holding office under appointment of ward aldermen, who are governed, in most cases, by considerations of politics and not by the best interests of the schools."

❀

Mr. A. D. F. Randolph, who died in his seventy-sixth year on Monday of last week, was not only a bookseller of experience and recognized position, but a man of very interesting personality. Beginning life as a clerk, he entered the service of the American Sunday-School Union in 1841, and often described with glee the method of delivering books by wheelbarrow, which was in practice when he came into the business. After an apprenticeship of ten years, which gave him a thorough knowledge of the business, he became a bookseller and established himself at the corner of Broadway and Amity Street. From that day until the time of his death, the firm name of A. D. F. Randolph & Co. was not only well known but highly respected, for Mr. Randolph was a high-minded man who took a deep and generous interest in the making as well as the distribution of books. Although not liberally educated in the schools, he cultivated himself by a long and loving study of literature and by keen observation and large acquaintance with men. His literary taste was sound; he had logical powers of an excellent kind; his discrimination was keen and just, and he was a very interesting talker on many subjects. From the first he looked upon bookselling as a profession rather than as a trade. He made every attempt to organize it, to introduce the professional spirit, and to give the business to which he devoted his life dignity and standing in the community. He regarded the bookseller as the natural friend of the author and the reader as well; one whose function it was to make the public acquainted with the best reading. He was a man of deep feeling and considerable imagination, strongly drawn towards religious subjects, and was the author of many

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religious poems, some of which have attained wide popularity. When the monument to Mr. Seward was erected at Auburn, in this State, eight lines of one of Mr. Randolph's sonnets were selected as the most appropriate inscription. He had genuine felicity of expression, generous aspiration, and sincere devotion to the best things in life. Courteous in manner, attractive in speech, helpful and generous, he has left a very pleasant and stimulating memory. He dignified his profession, and it in turn invested him with interest and dignity.

❀

The situation in Crete continues to be both interesting and obscure. It finds its interest in the fact that any point of disturbance at the eastern end of the Mediterranean may become at any instant a point of disturbance in the entire European situation. A further word about the political condition of the island may not be out of place. There are on the island about 270,000 people who call themselves Christians, and about 70,000 who call themselves Mohammedans. The Christian population, therefore, outnumbers the Mohammedan population about four to one. Nearly thirty years ago nominal autonomy was secured for Crete by the action of the Great Powers, and under the Treaty of Berlin definite and material gains were made in the direction of Cretan independence. Manhood suffrage and vote by ballot were secured, together with the establishment of a representative Assembly, elected on a basis of proportional representation of the Christian and Mohammedan populations of the island. The appointment of the Governor was, of course, to be made at Constantinople, but so far as possible the government of the island was distributed between the two faiths, Christians and Mohammedans everywhere sharing together the functions and powers of administration. The Christian population has, however, been much the more active, sagacious, and prosperous, and has secured a great preponderance of influence, not only through preponderance of numbers, but also through superiority of intelligence. This has naturally awakened a bitter animosity among a good many Mohammedans, and political disturbances have followed each other from time to time, the Cretan being naturally, at his best, a restless and somewhat rancorous politician.

❀

The Turkish Government, taking advantage of the continual disturbances, on the occasion of sending a new Governor-General to the island in 1888 sent also an army of about 20,000 men, and at the same time practically nullified most of the rights secured to the island in former years, and placed it practically on the basis of a Turkish province. The Christian population has been restive under this loss of rights, and will undoubtedly continue to be restive, not only until its rights are secured, but until actual independence is secured. The Sultan, as was reported last week, is making very considerable concessions. A new Christian Governor has been appointed, and a meeting of the Assembly of the island has been summoned; but these concessions are interpreted in the light of recent history in Armenia. It is now reported that the popular leaders in Crete have resolved to form a provisional government and to announce the annexation of the island to Greece. It is one thing, however, for the Cretans to make such a disposition of their affairs, and quite another to secure the consent of the Great Powers. The latter will probably not permit any wholesale slaughter on the island, but it is very probable that they will also refuse to consent to the secession of the island from Turkish rule just at present. In any event, the Cretans will probably not have long to wait. The Turkish Empire has been crumbling for a great many years, but was never so evidently tottering as to-day.

❀

The defeat of the Canadian Conservatives at the polls has now been followed, rather tardily their opponents think, by the resignation of the Conservative Ministry at Ottawa. Sir Charles Tupper had, it is asserted, hopes of securing the reappointment to the Upper House of Parliament of two members of his Ministry who had resigned their seats in that House to contest seats in the Lower House. Such appointments can be made by the Governor-General, but Lord Aberdeen has promptly and very properly declined to strengthen Sir Charles Tupper's party vote in the Upper House by such a step. All public interest is now centered on the course to be followed by Mr. Laurier. His often expressed friendliness to the United States in no way casts doubt on his essential loyalty, and that loyalty is founded in regard for the highest interests of Canada. Mr. Laurier will doubtless be embarrassed by the fact that all appointive offices have been filled by Sir Charles Tupper with partisans, some acts of this kind having been contrary to all recognized principles of the civil service. In a short time, however, Mr. Laurier will gain a firm hold on the reins of government, and will be able to formulate a definite policy. Mr. Laurier has already announced the make-up of his Cabinet. Parliament will meet about the middle of August. A commission to look into the Manitoba school question will, it is expected, be appointed at once.

❀

By almost unparalleled economies the Government of Newfoundland has ended the fiscal year with a surplus. It will be recalled that, after the great bank failures a year and a half ago, the colony seemed utterly bankrupt. In order to meet its obligations it was necessary for the Government to retrench, and it proceeded to do this by abolishing appropriations for roads, special services, and agriculture, and reducing those for schools, poor relief, and the salaries of all public officials. In this way it effected a reduction of $480,000, or nearly one-fourth, in expenses, and replaces the customary deficit with a surplus of $200,000. Unfortunately it has made some blunders which keep the colony from gaining as it should from its economies. In selling its bonds through an English syndicate a year ago, the Colonial Secretary agreed to a sinking fund provision by which a certain portion of the bonds should be paid every half-year at their "market" value instead of their par value. The bonds were sold at 94, but already have a market value of 116. The total amount of bonds involved was only $2,500,000, but the needless loss upon this sum is keenly felt by the 200,000 people of the colony. Their total public debt is now $17,000,000, or more than four hundred dollars for every family. A considerable portion of this debt, however, was incurred in the building of six hundred miles of railroad along the west coast of the island. The work, which is nearly finished, seems to have been economically performed, and its total cost will hardly exceed $10,000,000, or $16,000 a mile. Whether it will be profitable when built is another question, for the territory through which it runs is largely uninhabited. The recent distresses of the colony have caused considerable emigration, and unless the Liberal administration at Ottawa shall open the way to freer commerce with Canada and the United States the future will still be full of embarrassment.

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The visit to England of the Boston military organization known as the Ancient and Honorable Artillery Company is not in itself a matter of importance, but the cordiality of

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its welcome (like the extremely pleasant attitude of press and people toward the Yale crew at Henley, referred to last week) is really significant. The English people seem to have been genuinely surprised at the ill feeling on the part of some Americans which followed the Venezuelan outburst; to have appreciated the better tone expressed by thoughtful and broader-minded Americans; to have recognized that there have been on the English side of the ocean not a few unamiable and would-be patronizing utterances in the past; and to have resolved to take advantage of present opportunities to show us that the old-time sneers of "Saturday Review" writers, and the early war-time predictions that the United States had reached the disastrous end of its experiment in democracy, did not at all represent the present English feeling towards America. Certainly nothing could be more hearty and enthusiastic than the treatment universally accorded the visiting Americans this year. The Queen and the Prince of Wales have joined in the ceremonies in honor of the first military company of this country ever allowed to carry arms into Great Britain, and the public has cheered the American flag vociferously wherever it has appeared. Ambassador Bayard was warmly applauded when, at a dinner in honor of the "Ancients," he said that "Great Britain and the United States realized that there was common ground for a common purpose. On this ground they now planted their feet, standing secure where the logic of common institutions quietly, insensibly, and inevitably led them." Emphasis is given to these words by the semi-official announcement that outline plans for the proposed treaty for international arbitration will soon be made public. At this same dinner Colonel Walker's felicitous reference to Victoria's "queenliness as a woman, and womanliness as a queen" greatly pleased the English loyal sentiment. English papers continue to speak in the warmest terms of the conduct and modesty of the Yale oarsmen; their defeat, chronicled last week, was followed by the complete victory of the Leanders, who outrowed Yale, over all the other competitors for the Grand Challenge Cup.

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The situation in Cuba is very difficult to understand, because it is hard to conceive of a condition of things which makes it possible to crowd a comparatively small island with a great body of trained soldiers and yet make no progress whatever in subduing an insurrection very rudely organized. During the thirteen months which ended in April of the present year, Spain sent to Cuba about 120,000 soldiers, together with an immense amount of military material of every kind. During the coming fall she will add to this force about 50,000 additional troops, of course at an enormous expense. The insurrectionists are outnumbered probably about ten to one; and yet no impression is made upon them. The Spaniards are among the best fighting men in the world. Whatever their faults may be, they have never lacked either courage or obstinacy. They were the leaders of the great revival of national spirit which overthrew Napoleon, and their desperate and splendid defense of their country at that time made a great impression upon contemporary Europe. They are as good fighters to-day as they were then. But they are, in the first place, fighting for the retention of an island which has been vilely governed from the start, and they are, in the next place, fighting at a great distance from home. They are badly officered. There are, of course, many skillful and courageous officers in the Spanish army, but there are also a great many incompetent and self-seeking men, and Cuba has long been the hunting-ground of the impecunious Spaniard, both civil and military. Then, on the other hand, the island is practically made up of a line of seaports, with an interior country very mountainous, densely overgrown, and extremely unhealthful, especially to Spaniards fresh from the Peninsula—more unwholesome for them, it is said, than for men of any other nationality. The insurgents appear in small groups at one point, and as soon as troops are massed against them scatter and disappear, melting into small bands, retreating into the interior through a country which they know by heart, and which is practically inaccessible. The Spaniards are, therefore, carrying on a campaign with a military organization of a high order and a great preponderance of troops against a motley crowd of negroes, mulattoes, and native Cubans, few in numbers, without great generalship, and very loosely organized, but who know every inch of the territory, and who fight their antagonists very much as the Seminole Indians fought the United States from their inaccessible Florida swamps for so many years. This state of things may go on indefinitely. Spain seems resolved to spare neither men nor money, and to keep up the frightful expenditure to which her pride has committed her. It looks very much as if the struggle would continue until one side or the other were worn out by the incessant drain.

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The Democratic Platform

The platform adopted by the Chicago Convention shares with the Republican platform the unusual merit of being definite and uncompromising in its statement of principles. For the first time in many years the platforms of the two great parties are practically free from platitudes, from wordy and meaningless arraignments of each other, and from those subterfuges and evasions which have made platforms almost useless as expressions of political conviction. The Chicago platform indicates even more clearly than the Republican platform the passing of all the old issues except protection, and the appearance in the field of a group of new questions upon which the country is divided along new lines. It is a Democratic platform in respect to its attitude on the tariff question, on the matter of Government expenditures, and on the foreign policy; it is a Populist platform on every other issue.

The currency question, which a good many politicians have unsuccessfully endeavored to push into the background, is put uncompromisingly to the fore in the Chicago platform, in a series of statements which in their total effect are even more radical than was expected; for the platform, after declaring that the demonetization of silver has resulted in the appreciation of gold, and a corresponding fall in the prices of commodities, goes on to affirm unalterable antagonism to monometallism, which it holds to be "a British policy, not only un-American, but anti-American;" demands the free and unlimited coinage of silver and gold at the ratio of 16 to 1, without waiting for the aid or consent of any other nation; declares that the standard silver dollar should be a full legal tender for all debts, public and private, and that such legislation should be enacted as will prevent in future the demonetization of any kind of legal-tender money by private contract. This is a clear, radical, and logical statement of the extreme free-coinage doctrine. With the statement that the demonetization of silver has resulted in a great fall of prices and in corresponding depression and distress The Outlook is in fullest sympathy. As it believes that Populism is the logical outcome of the policy of protection, so it believes that the extreme free-coinage policy which has taken possession of so large a part of our population is the logical outcome

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of gold monometallism. There has been and is great and widespread distress throughout many sections, caused by the fall of prices. It is simple blindness to deny this fact, or to deny to the great majority of men who are now advocating the free coinage of silver entire honesty of purpose. With the remedy for the present distress proposed by the free-coinage men The Outlook has, however, no sympathy. In its judgment the free coinage of silver by this country alone would invite disasters greater than those which have already fallen upon our productive interests. In the judgment of The Outlook it would do more than this. It would fasten upon the country for an indefinite period the policy of monometallism—not the monometallism of gold, from which the country is now suffering, but the monometallism of silver, which, save that the silver product is larger than the gold product, would, in our judgment, be even more unscientific and unsatisfactory. It would postpone indefinitely the adoption of a genuine bimetallic policy among the great commercial nations. It would very seriously impair our credit abroad, where the feeling is generally entertained that the policy of free coinage, if adopted by this country, will mean a practical repudiation of a considerable percentage of our foreign debts; and it would create a distrust which for years to come would alienate foreign capital from this country. This country might be able to live independently of Europe for a time, as Europe could afford to live independently of America, but the adoption of such a policy on the part either of America or of Europe would be short-sighted and ruinous in the long run. The Outlook, therefore, is unqualifiedly opposed to the free coinage of silver as an immediate remedy for present difficulties.

The platform declares that the tariff duties should be levied for purposes of revenue and should be so adjusted as to operate equally throughout the country, and not discriminate between classes or sections, and that taxation should be limited by the needs of the Government economically administered. As a statement of a general principle, from the standpoint of a tariff reformer nothing could be better than this. It is the Democratic doctrine in its entirety. Unfortunately, the declaration of a Democratic Convention on the tariff question carries very little weight in the light of recent history. After preaching the doctrine of tariff reform for years, the Democratic party not only failed to reform the tariff when it came into power backed by an immense majority, but so discredited its own motives and beclouded its own action in dealing with the tariff question that it completely forfeited the confidence of the country. It is impossible, therefore, to attach any weight to this declaration of policy, especially in the light of the fact that, from the standpoint of the Chicago Convention, the currency question overshadows all others, and the tariff will be a matter of indifference until that issue is settled. On the question of the attitude of the country towards foreign governments the Chicago platform is significant rather by its silence than by what it says. With the demand for the reduction of Government expenses men of all parties ought to be in thorough sympathy. On the question of pensions neither party has the courage of the best conviction of the country, and there is no evidence in any direction that the pension question will ever be dealt with by any existing party along lines creditable alike to the country and to the men who really suffered for it. The declarations against the issue of National bank notes; in favor of such action on the part of Congress as will make it possible to impose an income tax; for the enlargement of the powers of the Inter-State Commerce Commission and such a control of railways as will protect the rights of the people, are all Populistic in their origin, and are concessions to the Populist element in the Convention. An objectionable feature of the platform is the denunciation of the Federal authorities for interference in local affairs, which means the prompt and efficient action of the President in using United States troops to quell the dangerous Chicago riots—an action rendered necessary by the passivity or cowardice of the local authorities, and an action which was distinctly in the interests of peace and order. It will be a great mistake for any party in this country to take any position which may be construed as sympathizing with the elements of disorder. Whatever grievances the man of English blood on American soil may have, he will redress them by the ballot, not by violence, because he understands by the very instinct of his race that the appeal to force under such conditions as obtain in this country destroys the value of free institutions. The platform also antagonizes the sound sense of the country in its reactionary attitude toward Civil Service Reform. The Convention was evidently under the old delusion that the old system was American and that the new system is somehow foreign. If it is foreign, it is high time that it should be Americanized; but it is not foreign; it is American in spirit and method.

President Slocum

Dr. William Frederick Slocum is a New Englander by birth, and is now, at the age of forty-four years, in the prime of life. On his mother's side he is a direct descendant of the Puritans, and on his father's of the Quakers, and he possesses in a marked degree the characteristics of these two lines of ancestry. In all moral questions his loyalty to truth is uncompromising, while his Quaker heritage is plainly discernible in his calmness and evenness of mind, and in his cheerful and kindly nature.

Dr. Slocum's early education was received in the public schools of Massachusetts. He entered Amherst College, and soon after his graduation from that institution he received an appointment which sent him to Europe and enabled him to carry out a cherished plan of post-graduate study. Although engaged also, at that time, in journalistic work, he found time to supplement his regular studies by investigation of social and political questions on the Continent, and especially in Germany. On returning to America, in accordance with the plans formed in his college days, he entered Andover Theological Seminary, and while there, in addition to a course in divinity, he continued his reading and study relating to economic and public questions. After his graduation from Andover he accepted a pastorate in Amesbury, Mass., and in that manufacturing town he found opportunity to apply those principles of economic adjustments which had so long occupied his mind. His influence in modifying many conditions of life in Amesbury soon became apparent. Later he accepted a call to the First Congregational Church of Baltimore, Md., and in connection with his study of the problems of pauperism in that city he took an active part in the formation of the Charity Organization Society and of the Evangelical Alliance.

The same mental alertness that had made him eager to improve opportunities now prompted him to continue his studies in philosophy and political economy in Johns Hopkins University. In 1888 the Trustees of Colorado College offered Dr. Slocum the presidency, and, although reluctant to turn away from the well-established relations in the East, nevertheless he accepted this offer, and since that time has thrown all his energies into the

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interests of the young College and its parent State. The College, situated on a plateau at the base of the Pike's Peak range, and commanding a remarkable view of the mountains and the foot-hills, was founded in the territorial days, and is the pioneer institution of the new country. When Dr. Slocum came to it, its finances were in a deplorable condition, and many of its friends were seriously advocating the abandonment of the enterprise. Those who knew the new President were not surprised by the complete organization which in time was effected in the College management. The College debt was canceled, a large stone dormitory building was erected, and an additional sum of one hundred thousand dollars was raised for endowment purposes.

The campus includes sixty acres, and on this there stood, when Dr. Slocum assumed the presidency, two small buildings. There are now seven substantial buildings, including an observatory and a library building which is said to be the finest separate library building between the Missouri River and the Pacific coast. The Faculty now numbers thirty-three members, and includes some of the most gifted and scholarly men in their departments in the United States. Several of the buildings have been founded through the liberality of friends. Dr. D. K. Pearsons, of Chicago, already known for many public benefactions, offered the College fifty thousand dollars, provided that sum could be raised within one year to two hundred thousand dollars. Sixty thousand dollars of this sum yet remains to be raised, although Dr. Pearsons generously extended the time another year, which will soon expire. The Organized Charities of Denver was the result of one of Dr. Slocum's addresses, and it was his influence, combined with that of others, that led to the establishment of the State Board of Charities and Correction, and of the Board of Pardons. He has taken a prominent part in important legislation concerning the penal and reformatory institutions of Colorado, and his appointment to the chairmanship of the State Board of Charities has enabled him to be influential in many movements which have made the State a leader in penal and reformatory measures. All this work has been done so quietly and unaggressively that its significance is scarcely apparent to Dr. Slocum's contemporaries.

During the administration of Governor Waite Dr. Slocum held office on the State Board, and, although he had received his appointment from a Republican Governor, nevertheless he retained it through the Populist régime, and his equable and dispassionate spirit was manifested in the restraining influence which he frequently exercised during this administration.

During the strike at Cripple Creek, known as the "Bull Hill War," Dr. Slocum showed characteristic courage and wisdom. He believed that the matter could be peaceably adjusted by appealing to the better nature of each of the factions, and he knew that, in the event of a settlement by arms, many miners and many of the most promising youth of the country must be sacrificed. Having ascertained the terms on which arbitration might be based, he sent word to the leaders of the strike that he was coming to Cripple Creek to confer with them. Accompanied to the camp by some of the leaders of the labor unions of Colorado Springs, he went alone through the lines of the strikers, in spite of the warnings of most of the leaders and of many of the people. To the leaders he made an appeal which was not in vain. Negotiations were opened and arbitration was finally secured. Dr. Slocum was much criticised at the time for his interference in the matter, but his timely service is gradually receiving recognition from thoughtful people.

In 1894 Dr. Slocum was urged to allow his name to be used as Republican nominee for Governor, but he declined, preferring to confine his energies to the advancement of Colorado College.

Dr. Slocum has done well to focus all his energies on Colorado College. The Outlook has more than once pointed out the great natural advantages of position which the College possesses, and the exceptional opportunity which it offers for higher education to hosts of young men and women in the East who need the tonic quality of the Rocky Mountain air. The College has been exceptionally fortunate also in securing a body of very competent and thoroughly trained teachers. Its aims are high, its methods sound, and its management free from that inflation which characterizes some Western institutions. Had it not been for the exceptionally disastrous times in the Rocky Mountain region, the College would before this have been on a strong financial basis. Under present conditions, its annual deficit is $10,000 or more, in spite of the fact that it is growing very rapidly. A determined effort is being made to raise the $150,000 necessary in order to secure the gift of Dr. Pearsons already spoken of. Much of this money will come from Colorado, but the College does not propose to exclude from the privilege of giving those Eastern benefactors who appreciate its advantages and understand its services.

Breadth of Life

One of the prime characteristics of the man of culture is freedom from provincialism; complete deliverance from rigidity of temper, narrowness of interest, uncertainty of taste, and general unripeness. The villager, or pagan in the old sense, is always a provincial; his horizon is narrow, his outlook upon the world restricted, his knowledge of life limited. He may know a few things thoroughly; he cannot know them in true relation to each other or to the larger order of which they are a part. He may know a few persons intimately; he cannot know the representative persons of his time or of his race. The essence of provincialism is the substitution of a part for the whole; the acceptance of the local experience, knowledge, and standards as possessing the authority of the universal experience, knowledge, and standards. The local experience is entirely true in its own sphere; it becomes misleading when it is accepted as the experience of all time and all men. It is this mistake which breeds that narrowness and uncertainty of taste and opinion from which culture furnishes the only escape. A small community, isolated from other communities by the accidents of position, often comes to believe that its way of doing things is the way of the world; a small body of religious people, devoutly attentive to their own observances, often reach the conclusion that these observances are the practice of that catholic Church which includes the pious-minded of all creeds and rituals; a group of radical reformers, by passionate advocacy of a single reform, come to believe that there have been no reformers before them and that none will be needed after them; a band of fresh and audacious young practitioners of any of the arts, by dint of insistence upon a certain manner, rapidly generate the conviction that art has no other manner.

Society is full of provincialism in art, politics, religion, and economics; and the essence of this provincialism is always the same—the substitution of a part for the whole. Larger knowledge of the world and of history would make it perfectly clear that there has always been, not only a wide latitude, but great variation, in ritual and worship;

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that the political story of all the progressive nations has been one long agitation for reforms, and that no reform can ever be final; that reform must succeed reform until the end of time, reforms being in their nature neither more nor less than those readjustments to new conditions which are involved in all social development. A wider survey of experience would make it clear that art has many manners, and that no manner is supreme and none final.

A long experience gives a man poise, balance, and steadiness; he has seen many things come and go, and he is neither paralyzed by depression when society goes wrong, nor irrationally elated when it goes right. He is perfectly aware that his party is only a means to an end, and not a piece of indestructible and infallible machinery; that the creed he accepts has passed through many changes of interpretation, and will pass through more; that the social order for which he contends, if secured, will be only another stage in the unbroken development of the organized life of men in the world. And culture is, at bottom, only an enlarged and clarified experience; an experience so comprehensive that it puts its possessor in touch with all times and men and gives him the opportuity of comparing his own knowledge of things, his faith and his practice, with the knowledge, faith, and practice of all the generations. This opportunity brings, to one who knows how to use it, deliverance from the ignorance or half-knowledge of provincialism, from the crudity of its half-trained tastes, and from the blind passion of its rash and groundless faith in its own infallibility.

Provincialism is the soil in which Philistinism grows most rapidly and widely. For as the essence of Provincialism is the substitution of a part for the whole, so the essence of Philistinism is the conviction that what one possesses is the best of its kind, that the kind is the highest, and that one has all he needs of it. A true Philistine is not only convinced that he holds the only true and consistent position, but he is also entirely satisfied with himself. He is infallible and he is sufficient unto himself. In politics he is a blind partisan, in theology an arrogant dogmatist, in art an ignorant propagandist. What he accepts, believes, or has is not only the best of its kind, but nothing better can ever supersede it.

To this spirit the spirit of culture is antipodal; between the two there is inextinguishable antagonism. They can never compromise or agree upon a truce, any more than day and night can consent to dwell together. To destroy Philistinism root and branch, to eradicate the ignorance which makes it possible for a man to believe that he possesses all things in their final forms, to empty a man of the stupidity and vulgarity of self-satisfaction, and to invigorate the immortal dissatisfaction of the soul with its present attainments, are the ends which culture is always seeking to accomplish. The keen lance of Matthew Arnold, flashing now in one part of the field and now in another, pierced many of the fallacies of Provincialism and Philistinism, and mortally wounded more than one Goliath of ignorance and conceit; but the work must be done anew in every generation and in every individual. All men are conceived in the sin of ignorance and born in the iniquity of half-knowledge; and every man needs to be saved by wider knowledge and clearer vision. It is a matter of comparative indifference where one is born; it is a matter of supreme importance how one educates one's self. There is as genuine a Provincialism in Paris as in the remotest frontier town; it is better dressed and better mannered, but it is not less narrow and vulgar. There is as much vulgarity in the arrogance of a Czar as in that of an African chief; as much absurdity in the self-satisfaction of the man who believes that the habit and speech of the boulevard are the ultimate habit and speech of the race, as in that of the man who accepts the manners of the mining camp as the finalities of human intercourse. Culture is not an accident of birth, although surroundings retard or advance it; it is always a matter of individual education.

This education finds no richer material than that which is contained in literature; for the characteristic of literature, as of all the arts, is its universality of interest, its elevation of taste, its disclosure of ideas, its constant appeal to the highest in the reader by its revelation of the highest in the writer. Many of the noblest works of literature are intensely local in color, atmosphere, material, and allusion; but in every case that which is of universal interest is touched, evoked, and expressed. The artist makes the figure he paints stand out with the greatest distinctness by the accuracy of the details introduced and by the skill with which they are handled; but the very definiteness of the figure gives force and clearness to the revelation of the universal trait or characteristic which is made through it. Pére Goriot has the ineffaceable stamp of Paris upon him, but he is for that very reason the more completely disclosed as a typical individuality. Literature abounds in illustrations of this true and artistic adjustment of the local to the universal, this disclosure of the common humanity in which all men share through the highly elaborated individuality; and this characteristic indicates one of the deepest sources of its educational power. So searching is this power that it is safe to say that no one can know thoroughly the great books of the world and remain a Provincial or a Philistine; the very air of these works is fatal to narrow views, to low standards, and to self-satisfaction.

Glimmerings of a Future Life

This phrase has lately been applied by a scientific investigator of great ability, in the title of a widely read article, to certain cases of alleged communication from departed spirits. The phrase seems to imply that if such evidence could be made less glimmering, the future life would be luminously proved. In our view this is utterly fallacious. The future life is already certified by evidence of a rational and moral kind with as much adequacy as the scientific doctrines of gravitation and evolution. The current skepticism about immortality is quite at fault in fancying that any kind of physical evidence to the senses, could it be had, would establish it more conclusively.

Those who reason thus forget the illusiveness of external phenomena, in consequence of which the testimony of the senses is inconclusive until it has been sifted by critical reason. To discriminate facts from illusions we rely on the validity of those purely rational processes to which the skeptic strangely prefers the evidence of the senses for proof of immortality. Some things are demonstrated by reason better than they can ever be by the senses.

In any case thus far reported of alleged communication from a departed spirit, such are the possibilities of an illusion of the senses, so many are the ways of accounting for it by telepathy and other occult powers recognized by the new psychology, that no such phenomenon can be as free from suspicion as are the certainties of pure reason. Such a certainty is immortality. If death ends all, there is no rational ground for the action of the moral instinct, which embraces death rather than part with virtue. The phenomena of light make the scientist certain, on grounds of pure reason, of the existence of a cosmic ether, as the necessary medium of the solar ray. So the moral phe-

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nomena of life make us certain of immortality. Apart from this, the action of our noblest instincts in our noblest moments would be irrational and fraudulent. In the martyr's act of supreme self-devotion, by which life declares its independence of this world, it declares its exemption from the evanescence of the world.

In the nature of the case, there can be no other voucher for the indestructibility of life than life itself. Life only can bear witness as to what life is, and its witness must be true. Thus "life and immortality have been brought to light through the Gospel." Beyond the grand fact of Jesus' resurrection, the necessary ground of it is revealed in the nature of the life, which, as St. Peter says, it was impossible for death to hold in mastery.

In this view, the best life constitutes the best ground of assurance in its survival. The most convincing proof of immortality is reached, not in reading the best that one can find, but in becoming the best that one can be. Faith in immortality is an indigenous growth in pure and loving souls. The verification of the reality is not to be sought without, but to be found within, in the development of the eternal life that is now and here. He who feels that his faith in immortality needs to be strengthened, needs not to resort to intellectual processes, but rather to enrich the moral soil, in which that faith naturally grows, by cultivating in himself the life that Jesus lived. To him who has thus found "the light of life," the best conceivable proof to the senses which the mediumistic *séance* could give compares with its radiance as a mere "glimmering"—nothing more.

The Outlook Vacation Fund

This week will witness the dedication of a room at Santa Clara to the memory of a sister by two sisters. The spirit in which this is done is best shown in the letter which accompanied the check:

Dear Outlook:

Inclosed you will find the check for fifty dollars ($50). We would like a receipt to know it was received, and then you can do just as you please about acknowledging it in the paper. If you do put it in, it would be in the name of Nellie A. Kellogg, no other name to appear. Her money furnishes the room, and we wish her name to be given to it. Later we would like to send a box containing her picture, and some few of her things to be used in the room. I would like it to seem as if it were her room, for probably Mrs. —— and I will visit it sometime. We are all that are left of the family, and she has no children. Our home used to be in Franklin and St. Lawrence Counties, so perhaps it is good that Santa Clara should be the home we help.

We shall be glad of any or all information that we can get concerning the place and room.

Wishing you all success in your work, I am,

Yours cordially, F. M. K.

The generosity and sympathy of our readers in this vacation work is constantly shown. Because of this, and our belief that in no way can money be better used than in maintaining the Working-Girls' Vacation Society so generously as to permit, not of grudging care, but of generous support, we again ask that our readers use every influence to make this fund not less than $5,000 this year. Careful investigation and the experience of this year indicate increased opportunities for next year, the details of which we will lay before our readers in the early fall.

THE VACATION FUND

Previously acknowledged	$2,169 00
M. D. L., Kidders, N. Y	10 00
A Friend, Washington, D. C	5 00
W. M. K., Highwood, N. J	25 00
A Friend, Andover, Mass	2 00
Two Friends in Massachusetts	100 00
Mrs. A. A. C., Westfield, N. Y	5 00
Friend, Bloomfield, N. J	5 00
H. B. J., New York, N. Y	5 00
C. A. C., Plymouth, Vt	2 00
A Vermont Girl	5 00
From a Widow of Fourscore	2 00
A Friend, Utica, N. Y	10 00
J. M. P., Sturgeon Bay, Wis	2 00
B. and L., Burlington, Vt	5 00
Donated by two little boys out of their Fourth of July money.	30
Proceeds made from a Fair by four little girls ten years old, Jean Gillespie, May Bowman, Jean Terhune, May Bradley	21 77
Miss C. E. L., Glens Falls, N. Y	2 00
For Room in Santa Clara in Memory Nellie A. Kellogg.	50 00
S. R. H., Norwalk, Conn	5 00
Worcester	20 00
Miss L. F. S	5 00
Good Wishes	1 00
Mrs. A. M. F. and Daughter, Leominster, Mass	2 00
Mrs. J. D. N., Montclair, N. J	5 00
Total	$2,464 07

The Democratic Convention

Its Proceedings Reviewed

Not in our generation has a political convention been held amid such intense and prolonged excitement. The overwhelming majorities finally secured by the free-coinage element give no idea of the uncertainty of the battle. The free-coinage leaders themselves were far from confident of victory until the Convention had half finished its work. One of the delegates-at-large from Ohio, Mr. A. W. Thurman, told me that the majority of two hundred delegates instructed for free coinage by no means assured him that his side would win. Many of these delegates, he realized, were old party men who had been driven into the silver fight by the ardor of their constituents, and would seek every plausible means of maintaining "party unity" by compromising with the gold men. "I am not talking in this way for the press," said Mr. Thurman, "but I realize that we have the hardest fight of all yet before us." Governor Altgeld, of Illinois, took the same view, and publicly urged that the Convention must be rushed through in a day or two in order to prevent delegates here and there and yonder from falling under the influence of the men present from all over the country in the interests of the gold standard. The first of the week some of the supporters of Governor Boies's candidacy and the authorized managers for Governor Matthews openly conciliated the Eastern element. The first sign of the temper of the Convention was when the rural delegates from Indiana avowed their own disaffection toward Governor Matthews, because of his disposition to temporize and evade the silver issue. The Matthews "boom" was a thing of the past by the close of the first day of the Convention. The Boies "boom" slowly followed in its wake. The nomination of Boies was about all the silver men hoped for when the Convention assembled. Governor Boies's platform was the free coinage of silver at the old ratio and the subsequent change of the ratio in case the market price of silver bullion failed to be restored to $1.29 an ounce. Few men had anything to say against this suggestion, except that it savored of lack of faith in the principle of free coinage. Every one knew that if the Convention declared for free coinage it would lose the Eastern States, no matter how much it tried to conciliate the gold men; and every one also knew that unless it declared for free coinage in such a way as to satisfy the radicals it would lose the West by failing to obtain the support of the Populists and silver Republicans. When the first day's proceedings had demonstrated that the East could not effect a break in the silver lines, then every one in the Convention knew that the West and the South were to unite upon a man who would satisfy the West and the South. From this time on Bland, Teller, and Bryan were the only candidates seriously discussed.

The action that clarified the situation was the overwhelming majority by which the Convention substituted Senator Daniel, of Virginia, for Senator Hill as temporary Chairman. The gold men were in a majority on the National Committee. Seventeen silver States were represented on the Committee by gold men, while only one anti-silver State (Maine) was represented on the Committee by a silver man. By a vote of 27 to 23 the Committee recommended Senator Hill for temporary Chairman. Four years ago Senator Hill had stood as a friend of the remonetization of silver, and for that reason he had been supported by many of the delegates who now fought him. His well-known motto, "I am a Democrat," was believed to commend him to all delegates who cared supremely for the maintenance of party unity. The fact that he had been named by the National Committee enabled his supporters to call it a revolutionary procedure for the Convention to reject his nomination. Many silver men declared that the temporary chairmanship was not important enough a matter to fight over. The silver managers, however, declared that the Convention must be a silver Convention from start to finish, or else the Populists and silver Republicans would not indorse its action. One of their spokesmen told the Convention that they had no grievance against

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Senator Hill, but they did not intend to allow him, as an officer of their Convention, to make a speech they must keep explaining all the rest of the campaign. On the silver side there was an unexpressed fear that the gold delegates would bolt while Senator Hill was in the chair and declare themselves the "regular" Convention by reason of their possession of all the officers of the regular Convention. In various delegations the contest was a doubtful one, but in nearly every silver State a majority decided to reject the claims made for Senator Hill and accept the programme of the silver leaders. Inasmuch as nearly every State had adopted the unit rule, the entire delegations voted as the majority decreed, and Senator Daniel was substituted for Senator Hill as permanent Chairman by a vote of 556 to 349. Senator Daniel's address was one of the few serious arguments made to the Convention in favor of the free coinage of silver. He declared that the public and private debt of the country aggregated $20,000,000,000, and that the falling prices since the suspension of the coinage of silver in '93 had been fifteen per cent. The public revenues had fallen, the wages of labor had fallen, and everything on the face of the earth had fallen but taxes and debts. If we go to the gold standard, he said, and make our coin notes redeemable in gold, this fall in prices must go on. He declared that the free coinage of silver would restore its former value, but his argument upon this point was by no means so clear.

The second day of the Convention settled the question whether the silver men would have the two-thirds majority necessary by Democratic tradition to nominate their candidate. They obtained this two-thirds majority by reason of what was considered a few weeks ago a master-stroke of their opponents. It will be recalled that early in this campaign the silver Democrats were more certain of the vote in Michigan than of any other Central State, and when, in spite of the instructions of county primaries, a majority of the Michigan Democratic Convention declared for gold, the silver battle was thought to be lost. It seems, however, that this defeat was really the cause of the overwhelming majorities for silver in several other State Conventions. The resentment caused by the activity of Federal office-holders at the Michigan State Convention and the distrust of delegates not personally pledged to vote as their county conventions had voted led the county conventions in Ohio, Indiana, and other States to require each delegate to the State Convention to pledge himself to attend in person and vote for the free coinage of silver at the ratio of 16 to 1. This, however, was only the first part of the help given to the silver men by their defeat in Michigan. Ex-Postmaster General Dickinson, the leader of the Administration forces in Michigan, had not been content with securing the delegates-at-large to the National Convention, but had obtained the passage of a rule obliging the entire delegation to vote as a unit upon all questions. As there were then fifteen gold delegates to thirteen silver delegates, this was thought to insure twenty-eight votes at Chicago for the side of gold. But at Chicago, unexpectedly, the silver men were in the majority without the aid of Michigan, and the election of several of the Michigan gold delegates was contested. In two districts the Convention decided in favor of the silver contestants, and thus a majority of the Michigan delegation was on the side of silver, and the votes of the gold minority had to be cast as the silver men decreed. Thus the silver men were given their two-thirds majority at Chicago through the efforts of ex-Postmaster-General Dickinson and the Federal office-holders.

The exciting day of the Convention, however, was Thursday, when the platform was adopted and the candidates were put in nomination. The minority report of the Committee on Resolutions consisted of two planks, one declaring for international bimetallism, and the other commending "the honesty, economy, courage, and fidelity of the present Democratic National Administration." The principal speech in favor of the minority report was made by Senator Hill, who pleaded for a platform on which the party could remain united, and against a platform which meant sectionalism and Populistic experiments. His most striking sentence was, "I am a Democrat, but I am not a revolutionist." Senator Hill was supported by Senator Vilas, of Wisconsin, and ex-Governor Russell, of Massachusetts. The first and longest speech in support of the resolutions was made by Senator Tillman, of South Carolina, who declared that the issue was a sectional issue, as it meant relief for the agricultural sections at present impoverished for the benefit of the manufacturing and banking centers. It was not, however, he said, a sectional issue between the people of the West and the people of the East, but merely between the people of the West and the "bosses" of the East. He was continually interrupted by hisses and jeers from the vast gold majority among the spectators at the Convention, and many of his utterances did not command the support of all the silver men present. He was immediately followed by Senator Jones, of Arkansas, the leader of the silver forces, who took the platform for a few minutes to declare that the new issue was not a sectional one in any sense of the word. The conspicuous oration, however, on behalf of the platform was that made by the young Congressman from Nebraska. Mr. Bryan had the attention of the vast audience from the start. One point after another in Senator Hill's arraignment was taken up, and Mr. Bryan's answer was received with cheers from all over the Convention, and cheers that came from the heart. He said: "There are two ideas of government. There are those who believe that if you legislate to make the well-to-do prosperous, their prosperity will leak through on those below. The Democratic idea has been that if you legislate to make the masses prosperous, their prosperity will find its way up and through every class." As he went on the audience became more and more at his command, and the thoughts that he expressed and the sentiments that he expressed were so much those of the vast majority of the delegates that they felt that their whole movement had at last found a voice which could proclaim it to the entire country.

This speech was virtually the end of the Convention. Had Mr. Bryan been willing, the Convention might then and there have been stampeded for him. To the credit of his good sense and good taste he refused to permit such a stampede. "If my boom will not last till to-morrow," he said, "it certainly would wilt before election day." When the morrow came, his boom was stronger than the night before. The men who had felt that the Convention must nominate Senator Teller in order to secure the indorsement of the Populists and silver Republicans felt that Bryan was a stronger man than Teller to unite the silver forces of the entire country. The fact that he had stood for silver in Congress when not only his own Administration, but his own State, were against him, and had declared in the Democratic strongholds in the South that he would abandon his party if it indorsed the gold standard, made him an ideal candidate for all the elements opposed to the present policy to unite upon. The candidates from the various States received the votes pledged them upon the first ballot, and Mr. Bland continued to receive the votes pledged him until it was obvious that he could not obtain the requisite majority, and then the break which had been expected for Mr. Teller came for Mr. Bryan, and he became the candidate of the party.

The Vice-President would have been nominated almost immediately had it not been for Mr. Bryan's good judgment in stating that there were certain principles to be considered in the selection of the Vice-Presidential candidate. This consideration prevented the nomination of John R. McLean, the millionaire newspaper owner from Ohio. Mr. McLean came from a pivotal State, and his money was believed by party managers to be important for the work of the campaign, but the Convention realized that he was not the type of man in his private life to commend him to the Populist and Republican farmers whose votes are essential to Democratic success. The Convention ended, as every one knows, by choosing Mr. Sewall, of Maine, whose candidacy was expected to strengthen the ticket in agricultural New England, and stamp with denial the charge that the new issue is sectional.

S.

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The Bible and the Child[1]

The Bible as Rearranged by Modern Criticism

By Lyman Abbott

I imagine before me a class of intelligent boys and girls from twelve years of age and upwards. They have studied something of ancient history, and know something of the growth of nations. To this class of boys and girls I address myself in this article, endeavoring to tell them, as far as it is possible so to do within the compass of so brief an article, what the modern scholar thinks about the construction and growth of the Old Testament.[2]

More than three thousand years ago, before Virgil or Horace had written their poems, or Cicero or Demosthenes had delivered their orations; before Cæsar had crossed the Rubicon, or Alexander had ridden Bucephalus, or the Greeks had met the Persians at the battle of Marathon; yes! before Homer had sung the songs which bear his name, or Trojan and Greek had met in battle about the walls of Troy; when everywhere government was despotism and religion was superstition—there dwelt, in a most horrible form of slavery, a singular people, in a province of Egypt. By a series of remarkable deliverances they were set free from bondage, and, crossing a northern arm of the Red Sea and traversing the wilderness of Arabia, encamped in a great plain at the foot of one of the majestic and awful mountains in the south of the Arabian Peninsula. Here their great leader and prophet gave them their constitution. It was at once political and religious. It was very simple and yet it was very radical. The Egyptians, from whose land this people had come forth, worshiped a great multitude of gods. Their learned men, indeed, said to one another that there really is but one God, and that the deities whom the people worshiped were but manifestations of him, if they were not merely imaginations of the people. This belief, however, they kept to themselves. Moses, by his declarations, made it the common faith of the children of Israel. "Hear, O Israel," he said; "Jehovah your God is one God." He told them further that this God was a righteous God; that he demanded righteousness of his children, and that he demanded nothing else. This seems very simple to us now, but it was very strange and very radical doctrine in the world then. Founded on this simple principle, he gave this people their religious and political constitution. It is known in Hebrew history as the Book of the Covenant, and is contained in the 20th, 21st, 22d, and 23d chapters of the Book of Exodus.[3] This, with the possible exception of a few odes and songs, is probably the most ancient writing in the Bible; it is certainly its most ancient teaching. It contains the famous Ten Commandments; which declare that the people should reverence God, honor their parents, respect each other's rights of person, the family, property, and reputation. These simple principles it elaborates and applies with a number of specific illustrations. It contains no directions to perform sacrifices, no instruction respecting ritualism, and makes no provision for a priesthood.

The Israelites, after spending a number of years in the wilderness, entered upon a campaign against the inhabitants of Canaan and took possession of their land. The story of this campaign is written in the Book of Joshua. There followed a period of nearly three centuries, which we may describe as colonial days, the story of which is contained in the Book of Judges and the first part of the Book of Samuel. During this time there was no true capital, indeed no true nation. There were a variety of separate provinces, having almost as little common life as the American colonies before the formation of the Constitution of the United States. In war these colonies united; in peace they separated from each other again. At length, weary of perpetual jealousy and strife, and desirous of emulating the example of other nations about them, they established a monarchy, and David came as the second king to the throne. In many respects David resembles King Alfred the Great of England. He had a profoundly religious nature, and it found expression in odes and psalms so striking, if not so numerous, that they have given his name to the Hebrew hymn-book. He was a great warrior, and in his early life the leader of an irresponsible band of outlaws, though always an intense patriot. He had a profoundly religious spirit, and a capacity for statesmanship and a power of organization very remarkable. Under his forty years of administration the colonies were welded into one measurably harmonious nation. How this nation grew in wealth and splendor, but not in real prosperity, under Solomon, the foolish wise king; how it split in sunder under his son; how its divided life was subsequently carried on in two separate historical currents, as the life of Israel and the life of Judah; how the land became the battle-ground of contending nations—Egypt on the south, Assyria, Persia, Babylon, and Chaldea on the east; how at last the Israelites were carried away captive, dispersed, and have disappeared from human history; how a little later the Jews, or inhabitants of Judea, were also carried away captive, but retained their religious faith and their distinctive characteristics in the land of their captivity, is told in the Books of Kings and Chronicles. And how of the latter there returned, after seventy years of exile, a number of immigrants to rebuild Jerusalem and take up again the story of national life, the mere remnant of a nation, and under adverse circumstances, is told in the Books of Ezra and Nehemiah.

During the progress of this history there were two religious forces at work among this people, very much as during later history in Europe. These two forces may be characterized as the ecclesiastical and the non-ecclesiastical, the priestly and the prophetic. In European history the priestly tendency was largely represented by the Roman Catholic Church, the prophetic by the Reformed or Protestant Churches; in England the priestly by the High Church party in the Established Church, the prophetic by the Puritan and Wesleyan movements; in New England the priestly or ecclesiastical by the Puritan established church, and the prophetical or non-ecclesiastical by the Baptists, the Quakers, and the Independents. But in every church and in every community both elements are more or less to be seen—sometimes sharply separated, sometimes closely commingled.

During the period of Jewish history both these elements grew up together. Moses had probably at the close of his life delivered a farewell address analogous in some respects to the famous farewell address of Washington. Traditions of this address had been preserved, possibly in documents, more probably in oral reports. In that age of the world oral tradition was far more enduring and trustworthy than it is in our time, when we trust to written and printed records in place of verbal memory. In one of the great reformations which occurred in Jewish history an unknown prophet, desirous to revive the moral law and re-establish its sanctity, gathered together these traditions and recast them in a book which he called The Second Giving of the Law. It was dramatically represented as being Moses's farewell address, though the author did not intend to deceive, nor, in fact, did deceive, the people of the age in which the book appeared. This is the Book of Deuteronomy, supposed to have been written about eight hundred years after the death of Moses. It has very little to say about church observances and a great deal to say about practical righteousness. It embodies the prophetic or non-ecclesiastical religious teaching which had descended from Moses and had been kept alive in the nation by his successors.

Meanwhile, a very different religious life had been developed in this nation—the priestly or ecclesiastical. From a very early period in human history, so remote that scholars do not know when the practice began, it has been the custom among pagan people to express their religious sentiments, whether of gratitude for the goodness of the gods, of penitence for sin against the gods, of desire

[1] Previous articles in this series by Dean Farrar, the Rev. Dr. R. F. Horton, Dean Fremantle, the Rev. Dr. Washington Gladden, and Professor F. C. Porter will be found in the issues of The Outlook for March 21, April 18, May 2, June 27, and July 11, respectively.

[2] Of course all scholars are not agreed. The views here embodied may be defined, perhaps, as those of the more conservative of the modern school.

[3] By some believed to begin with xx., 23, and not to include the Ten Commandments.

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for the forgiveness of the gods, or of consecration to the service of the gods, by sacrifices. Sometimes these have been of great magnitude, hundreds of cattle being slain at once. Not infrequently human sacrifices have been offered to appease the wrath or win the favor of supposed deities. The Jewish ecclesiastical law accepted this custom and embodied it in the Jewish ritual, but it made two radical changes: it declared that the value of the sacrifice depended, not on the value of the article sacrificed, but on the spirit of the person offering it; and it laid stress upon the truth that there was no legal obligation to offer such services, that to be of any value they must be the free-will offering of the worshiper, and must express his real and sincere sentiment. "He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord," was the fundamental provision of the ecclesiastical code. But as time went on, these sacrifices, which at first were very simple, grew more and more elaborate. A temple was constructed where they were to be offered. Probably at first custom, eventually law, forbade offering them anywhere else. At first a father might offer for his family, or a king for his people, but later the priesthood took the whole control of the sacrificial system, and no offerings were counted legitimate except those which passed through the hands of the priesthood. This code, which was nearly a thousand years in growing up, was finally embodied in a series of written regulations, most of which were contained in the Book of Leviticus, but some also in Exodus and some in Numbers. This code, so strangely different from the simple moral law of the Book of the Covenant and the second giving of the law—the Book of Deuteronomy—embodies the priestly or ecclesiastical life of the nation as it had grown up in and around the Temple in Jerusalem during a thousand years.

While this growth was taking place in the prophetic and in the ecclesiastical life of the kingdom, there was also growing up among the Jews a literature. The most notable portion of this literature consisted of sermons or addresses delivered by men who were at once preachers, reformers, and statesmen. They fulfilled this threefold function much as John Calvin did in Geneva, as Knox did in Scotland, and as the Puritan preachers did in New England. The preacher in a theocracy is the public counselor both of the officers and of the people. These sermons or addresses—sometimes they were songs sung to the accompaniment of a harp, and often were poetic in their form—were, in the course of time, collected under the names of the principal preachers. The book, however, not infrequently bore the name of one preacher, while it contained utterances of several. This is especially the case with the Book of Isaiah and with that of Zechariah. In such a case the principal author gave his name to the entire collection. Many of these prophecies are unintelligible, or almost unintelligible, to the reader of our ordinary English Bible, because he does not know the historical conditions under which they were uttered. His state of mind in respect to them is like that of one who should read Daniel Webster's reply to Hayne without knowing that there was a United States of America and a threatened movement to nullify the National laws, if not to secede from the Nation.

The hymns of the Jewish nation which grew up through the long period of its history from the time of David, if not from the time of Moses, down almost to the time of Christ, were gathered together, as in our day hymns in common use are gathered together in hymn-books. This Hebrew hymn-book is known as the Book of Psalms. I have no doubt that David contributed some of the most beautiful of these Psalms to the collection, though this is doubted by some scholars. But it is quite certain that a majority of them were written at a much later date, and many of them while the Jews were captives in Babylon, or after their return to the Holy Land. The other books of the Old Testament would be classified in ordinary literature, probably, as belles-lettres. How far those which are historical in their form have a historical basis of truth we cannot now judge. They are to be regarded, however, as literature, not as history. Such is the Book of Ruth—a beautiful idyl of the colonial days, illustrating the sincerity and simplicity of woman's love; the Book of Esther—a dramatic story, illustrating woman's courage and glowing with splendid patriotism; the Book of Job, which has been well called an "epic of the inner life," and which some eminent critics have characterized as the noblest poem in literature; the Book of Ecclesiastes—in appearance a monologue, but in reality a dialogue, in which "The Two Voices" in man, as Tennyson calls them, the voice of cynicism and that of spiritual hope, struggle for victory; and the Song of Solomon—a love drama in which a maiden resists all the flatteries and blandishments of the king who would make her queen of his harem, and remains faithful to her peasant lover, to whom at last she returns in purity and happiness. To these must be added the Book of Proverbs, a collection of the wise sayings and apophthegms which grew up in the nation during the thousand years of its history, and which took the name of Solomon because of his historic reputation for worldly wisdom. Had it been written by one man, we might have described him as the Benjamin Franklin of his age and community. Finally, we must add, last of all, though the date of its composition is uncertain, the Book of Genesis; that is, the Book of Origins. This was written late in Hebrew history, as a kind of introduction to the historical books. In it the author takes the legends of a prehistoric time as he finds them floating in tradition of his own and other nations, and rewrites them, writing God and divine truth into them, somewhat as Tennyson took the Arthurian legends and rewrote them in "The Idylls of the King," sometimes interpreting moral beauty which he discovered in them, sometimes imparting to them moral beauty which they did not before possess.

This is the Old Testament. It is a collection of Hebrew literature; it includes law, history, hymnody, drama, fiction, poetry, and moral and religious teaching; perhaps I might say sermons. Its earliest important writing is the Book of the Covenant; its latest, probably some of the Psalms. Its Book of Deuteronomy is an elaboration and amplification of the political and religious instruction of the founder of the commonwealth. Its Book of Leviticus is an elaboration of the liturgical code which grew up during eight hundred years or more of church life. Its literature is as various and as splendid as can be found in that of any other nation in an equal length of time, though not as voluminous. And the whole collection is pervaded by the great, simple, inspiring religious ideas that there is one God, that he is a righteous God, that he demands righteousness of his children, and that if they desire righteousness he will forgive their sins and help them to become worthy to be called his children. This message to Israel by its prophets, this message of Israel to the world, this revelation of God and his righteousness and his redeeming love, constitute the value of a book which has not only no peer, but nothing parallel or analogous to it in this respect in the literature of the world, and make it a fitting preparation for the New Testament, in which this revelation of God reaches its climax in the life of Jesus Christ.

An Enemy of Mankind

By the Rev. James M. Whiton

As recently as at the Parliament of Religions in Chicago, it was common to hear many good things said of Mohammedanism as a religion. It might be classified as a heretical offshoot of Christianity. It had exercised a plainly ameliorating influence on vast populations, especially in Africa. A Mohammedan missionary actually came to America. But all that has been changed since the devastation of Armenia by the now reigning successor of Mohammed.

Yet the facts on which these now silenced eulogies were based remain the same. Look at Mohammedans in India, orderly under British rule. What the recent horrors reveal is equally a fact, terribly emphasized through many centuries while Mohammedanism was a conquering military power, but forgotten during its subsequent repression by European preponderance till now, when the temporary

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paralysis of Europe by international jealousies has loosed the check upon it. That fact is that Mohammedanism *as a political power* is the same to-day as when at the point of the scimitar it carried the dread alternative, "the Koran or death," through half of southern Europe. Say what good one may of Islam as an order of religion, of Islam as a civil order, girt with military power, nothing can be said but evil. The only peace for the world is in annihilating it as such, as a foe to civilization, an enemy of mankind.

Under a Mohammedan sovereign an unbeliever cannot be granted by the faithful even the right to live. Necessity and expediency have till lately relaxed this rule. Hence treaty concessions, "the capitulations," so called, and the rights guaranteed to Americans in the Sultan's dominions. Hence whatever immunities his Christian subjects have till recently enjoyed, so long as the fear of European interference restrained him.

Under this enforced relaxation of the vigor of Mohammedan sovereignty, American schools, colleges, and churches were planted among those Christian subjects. Education, enterprise, aspiration, gave them the lead over their Moslem neighbors, and thus inflamed suspicion and jealousy. Hence repressive severities increasing for the last dozen years. Hence two or three mere sparks of revolutionary indignation—fostered, it must be said, by Russian intrigue and Russian gold, but made a pretext for devouring many thousands of innocents with beastly outrage or the more merciful sword, and terrifying the survivors into a nominal conversion to Islam, to apostatize from which is death.

The lesson of these events should be writ large and pondered well. There can be no peace with Mohammedanism as a civil power, simply because it is of its very essence to slay the unbeliever, or enslave him if allowed to live. It is the religion of at least 100,000,000 human beings—tolerable as a religion, but when clad with sovereignty as intolerable as a fiend.

On the basis of these facts we consider that it is simply foolish to expect to maintain our rights in Turkey by mere pacific diplomacy. The Turk is bound by his creed to yield nothing to the Christian, except as enforced. The Turkish proverb is in point here: "To his superior the Turk is a cringing dog, to his inferior he is a lion."

Next, and in view of the fact that our countrymen in Turkey are there as missionaries to the two million downtrodden Christian subjects of the Turk, we ask, Can any course be more thoroughly un-American than for our Government to show hesitation in standing by them to the uttermost of their treaty rights, both in securing prompt indemnity for the past and immunity for the future?

Meadow Lilies

By Joel Benton

Tossing cups above the grass
Swayed by zephyrs as they pass,

Giving all the meadow's space
Hints of queenly garden grace,

Make midsummer doubly fair—
June brought nothing half so rare.

Specked and yellow, specked and brown,
Nature shows no lovelier crown;

Toiling not, nor made to spin,
Formed to fold rare beauty in,

Rivaling with their nodding bells
The immortal asphodels,

Where are lineage, pomp and grace,
Or splendor fitted to displace

July's Cleopatran crown
Of the lilies looking down?

The Children at the Seashore and on the Mountains

By Cynthia P. Dozier

A word on the summer play and work of children might be profitable in these early vacation days. Work is suggested as well as play, for the reason that no day should be allowed to pass without one serious duty. A little work—if only half an hour—spent at something in the line of duty or service strengthens the moral fiber.

When one thinks of the ordinary summer resort, the picture rises in one's mind of a number of restless, unruly children, always in the way, or else banished utterly and left to the society of ignorant maids.

There are two types of summer hotel or boarding-place to be found in our country: The one, where everything has been done for the comfort of the men and women who go there year after year, and absolutely no provision made for the children. There is no playroom; the grounds are either too highly cultivated or else too much occupied with tennis-courts and the like to leave any room for the little ones; their only refuge is the bowling-alley, the loafing-place of the employees of the hotel. The other type is the happy-go-lucky place, where the children take entire possession, and the terms "rude," "pert," "noisy," "objectionable," are applied on all occasions by the older people.

These same children who go screaming and running through parlors and corridors are always gorgeously arrayed for the dance in the evening. Wherever a nuisance exists we may be sure there is a vital lack somewhere. The truth of this matter is that these same "objectionable" children are trying to adjust themselves to new and often trying conditions. Most of them have been in school or kindergarten, with regulated work and play, and in their homes have a kingdom all their own in the nursery. It is nothing short of cruel to leave them to ignorant nurses, and expect them to create a happy environment. At these same resorts heads of families very quickly find substitutes for club and social activity in reading circles, whist clubs, sewing-bees, and out-of-door amusements. The question arises, What is to be done? First let us demand a place for our children at the summer resort, playrooms, and playgrounds. Second, enter into their pastimes and interests at these places. What they most need is a directing word; they crave intelligent and comprehending sympathy. Several years ago I was sitting on the piazza of a summer hotel with a group of ladies, all more or less busied with fancy-work, when a dear little girl, her face all aglow with pleasure, came up to her mother and said, "Oh, mamma, won't you please come to the barn with me and see the *dear* little baby pigs?" The mother replied, "No, dear, I don't want to see the pigs. Go and ask Mary to go with you."

If we long to be in touch with our children, if we want to hold them by the bond of confidence and love after the period of authority has passed, we must offer something for the tendrils to cling to now, while the sympathies and feelings are strong, while the child feels the oneness of his life with ours.

A reform in the manner of spending vacation might be brought about along three lines: first, as to method of nature study—such observation as would bring the child into loving sympathy with nature; second, stories to be read and told as collateral to this method; third, summer sports and pastimes for children. Wherever we go we shall find many opportunities for interesting observation. Give the children room to be spontaneous and independent. Our part is only to speak the directing or enlightening word, and for this we need not be Emersons or Darwins. The comprehending, spiritual mother is both in one. She is the interpreter of science, of art, of life, to her child. She needs to know but little technically, but to *feel* everything *really*.

To make a child feel the beauty of flower, cloud, bird, or butterfly does not call so much for the *mind* of the scientist as the *soul* of the poet. Let us observe the child's spontaneous activity, and we shall find that in the main it

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follows the historical order of development, unless, of course, he has been molded according to unnatural laws. The prig and the pedant do not develop in any direction, and this is the short explanation of the many cases we meet with in adult life of arrested development.

To illustrate what we mean by the historic order of development, we know that all children like to dig in the ground, that they like to make play-houses, build and keep stores, to make collections of nests, stones, coins, etc. Here we have the agricultural, the architectural, domestic, and commercial instincts. In the passion for collecting we have the instinct which led the race to the establishment of art galleries and museums. In fact, the plays and interests of children, when natural and spontaneous, always foreshadow the serious affairs of life. Returning to our first point, we should say that to pick a flower to pieces and learn its name and its parts, to keep a creature under the microscope for hours, as a means of gaining knowledge, is not the end and aim of science. Moreover, it is a reversal of the laws of development. Children should have *wholes;* they should be led to see relationships; the spirit of nurture and reverence should be cultivated in them; the wonderful mechanism of the plant and insect should be brought to their notice, the laws of their growth explained. The end would be reverence and love, instead of blank materialism. Children should be interested in all natural objects; they should be helped and encouraged to collect shells, pebbles, seaweeds, seed-vessels, ferns, leaves, flowers, grains, lichens, mosses, fungi, birds' nests (deserted ones), starfish, sea-urchins, sand-dollars, and butterflies. Give these treasures room in the trunks and boxes on the home-coming. They are not "trash," but means of deep-down soul-growth for the children. Instead of to the heated ball-room let us take our children out to look at the sunsets, to see the hills and water in the evening light, to glory in the moon and stars. Note the shadows of morning, noon, and evening. Follow the lead of the little discoverers to the woods, the barn, and the beach. Notice how deeply this leaf is notched, that one not at all. This flower has five petals, that one only four, and another has too many to count. This nest is made of mud and twigs, and that of hair and moss. This tree branches in one way, that in another. These flowers grow in marshy places, those on the hillside.

Observe animal life, especially where the family relation exists—cat and kittens, hen and chickens, cow and calf—not for scientific purposes, but to strengthen the idea of mother love and nurture. If possible, give them something to take care of. With their thoughts turned into such channels as these, children would stand a better chance for wholesome spiritual growth, and the world would be rid of the discontented, capricious, and artificial children now so common. As to the pastimes of children in summer, all that we have been discussing is in the nature of play. The environment determines to a certain extent the character of the play. For the young children anywhere and everywhere the kindergarten games in and out of doors are always fresh and charming. If in the country or mountains, walks to the woods, building of play-houses, running, leaping, and climbing, should be encouraged, the girls being allowed to join in all these sports.

Children should be dressed in a more rational way—some costume that would give absolute freedom of movement. Most children are hampered by their clothes, and many are sacrificed to cleanliness and propriety. Overalls for the boys, jersey waists and denim skirts for the girls, make a good summer outfit. We have a little girl friend on a ranch in the far West, who, on account of delicate health and out-of-door life, is always dressed in jersey suits. She is the most accomplished of horsewomen. In this connection it would be interesting to read Bayard Holmes's "School of Savagery" in the "Kindergarten Magazine" for May, 1896. He says: "It is hoped that children, after a full course in savagery, will be well prepared to withstand the ravages of civilization, and will be able even to complete a course of study in some university, to the delight of all their teachers."

To resume—should we find ourselves at the seashore, digging, wading, sailing mimic fleets, rowing, and sailing are suggested, while all the delights which lie in a sand-pile are ever at hand. Indoors there is the work of stringing shells and mounting seaweeds, a simple thing to do, especially to children trained in the kindergarten. Each child should also have a box of *good* paints, brushes, blotting-paper, note-book, and a good magnifying-glass. For those who stay at home frequent visits to the park and excursions are in order. In the back yard one could have a pile of sand and one of *large* wooden blocks from a saw-mill.

Reading which should supplement and interpret all that has been said is suggested below.

"The Story of a Sand-Pile," by Stanley Hall ("Scribner's," June, 1888); "Under the Trees," by Hamilton W. Mabie; Emerson's essay on "Poetry and the Imagination;" "Pepacton," by John Burroughs, and other studies of his; "The Child's World," by Emilie Poulsson; "How to Know the Wild Flowers," by Mrs. W. S. Dana; "Sharp Eyes," by W. H. Gibson; "Animal Life on Sea and Land," by Miss Sarah Cooper; "Story Land of the Stars," by St. Mara L. Pratt; S. Eliot's "Poetry for Children."

As for stories to be read and told to children, we can in this limited space speak only in a general way. Suppose we find ourselves on the beach with our children, and the tide is rolling in, and taking out with each wave numberless pebbles; what a joy to tell the old Sisyphus myth! Or suppose we come upon a spider busily spinning, what could be more interesting than to relate the story of Arachne? Or coming in from the fierce heat of a summer day, tell about Phaeton? Or gazing at the rainbow, the story of Iris, Pot of Gold, Hiawatha? A glowing sunset will bring to mind the Golden Fleece; the clouds, Pegasus; some glorious moonlight night, Diana. The stories of the stars, Orion, and the Great Bear, have a never-ending fascination for children. In the forest tell of Baucis and Philemon, of Daphne; in the mountains, our own lovely myth, "The Great Stone Face." For the sea, Proteus, or White Lady of the Sea.

These suggestions are crude and imperfect; their only purpose is to act as a leading to better things. It is hoped that they will arouse thought on the problems of a wholesome vacation for the children.

Out-of-the-Way Corners in London

By Eleanor V. Hutton

To the conscientious sightseer London offers untold resources, and even the most experienced traveler, who thinks he knows his London fairly well, may meet with a pleasant surprise now and then. It was only this summer, after many visits to this wonderful city, that we discovered an interesting little spot which has doubtless been known to Londoners for years. It is a cemetery for dogs. At one of the entrances to Kensington Park, on Bayswater Road, is a neat little vine-covered porter's lodge; in answer to a knock an old man opens the door of the cottage, and upon inquiry one finds that he is the custodian of the Dog Necropolis for which one is searching. The garden back of the lodge has been converted into a graveyard, which is already quite full, the lodgekeeper having utilized every available place where a small grave could be dug. Any one can have a dog buried here by simply paying the cost of interment. There are now sixty or seventy little headstones, each having an appropriate sentiment carved under the date of the birth and death of the dog whose name is inscribed on the stone. Each little mound has flowers planted on it, and looks as if it had loving care and attention bestowed upon it. The old man was quite loquacious the day we saw him, and he told me that he had had the position of gatekeeper here for thirty-seven years. He also told me that his own much-loved dog was buried in this garden. The headstones cost fifteen shillings each, and as all the lettering was cut into the marble, it was quite expensive, each letter costing about sixpence extra. He further added that the cemetery was about full, and that very soon no more graves could be dug there. Altogether the place was unique and interesting, and there seemed to be a real, true sentiment of appreciation of the devotion of

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these faithful beasts on the part of their owners, who had paid this little tribute of love to their memories. All dog-lovers will, I am sure, approve of this quaint little corner of London.

Another spot for the indefatigable searcher for interesting things is Carlyle's house. This old place, through the energy and enterprise of a few British and American hero-worshipers, has at last been bought and put in order, and is now open to visitors on the payment of an entrance-fee of one shilling. A friend who lives next door told us that the little street is filled with tramps who hang about the doorsteps hoping to get some generous tip from the verdant American; and when they are disappointed in this respect they give vent to their feelings by cursing loudly at the stranger for paying money to go into a house, rather than in charity. This ragged poverty one sees all over London. Every West End street is infested with beggars; and all sorts of devices are resorted to as a means to gain their end. Carlyle's house is in Cheyne Row, Chelsea. Twenty-four is the new number; the old number, 5, is, however, still on the door, and is placed underneath the present figures, but it has a line drawn through it. There is a tablet on the house, and a medallion of Carlyle in profile. The building has been purchased by the British and American Committee, and is on exhibition every day except Sundays. When we were there it had been open to the public only six weeks, but I observed that the number on my card of admission was 1,020—indicating plainly that the place was a popular one. In the register where each visitor is requested to put his autograph I noticed that the majority of names were Scotch and American. The house is very small, and at first one wonders how so much worry and vexation could have been expended over housekeeping in so tiny an establishment. The little back yard is dignified by the name of garden, as is every back yard in London, however small; and here, in this little, quiet green spot, Carlyle used to sit and smoke his pipe. The neighbors report having often seen the rugged old man, seated in his armchair, on warm days, a table beside him filled with books, and the maid, with a watering-pot, sprinkling the flagging all about his chair to keep the place cool. When she was tired, or was called off to perform some other duty, Mrs. Carlyle would take her place. The grape-vine, the lilac-bush, and the jessamine-vine which Mrs. Carlyle planted were all pointed out to us, and the one shriveled-up little bunch of grapes was shown us by the caretaker with the greatest pride. Carlyle's dog is buried in this garden. All of Carlyle's belongings are gradually being collected here, and even now the house contains quite a number of interesting souvenirs of the great man. A bookcase filled with books stands in one of the rooms, and many of these volumes contain valuable notes made on the margins of their pages as Carlyle read them. We were shown his hat and cane, and the four-post bed in which he died. On the walls there are many original sketches by Mrs. Allingham, who was a dear and intimate friend to both Mr. and Mrs. Carlyle. There is also in each room a drawing giving the exact picture of the room as it was at the time of Carlyle's death, with the furniture as it was then. It is hoped to have each room arranged just as it was when the Carlyles left it. The "Top Room," or attic, which Mrs. Carlyle had built as a surprise for her husband, interested us greatly. Here he finished "Frederick the Great." But even here, sound-proof as it seemed to be, the disturbing and irritating noises penetrated, and he did not find the absolute quiet which he so much needed. The room was abandoned after he completed "Frederick." It was entirely lighted from above, having a double wall. The room was very cold in winter, and in summer equally hot, so that during the latter season the watering-pot had again to be brought into play, in order to cool the air about his table.

The kitchen, as the scene of many of Mrs. Carlyle's worries, was another interesting place, and one could hardly blame any woman for complaining of the difficulties of housekeeping when one saw this gloomy, inconvenient spot. The basement is called "the sunken floor," and with great propriety, for the room is far below the level of the street, and the two small windows, high up in the wall, give but little light. It is a dark, dingy, incommodious place. There are no cupboards, no running water, and a very diminutive range. There is no entrance to this basement except through the single front door of the house, and it was in this way that all the tradespeople had to bring their wares. The caretaker wondered how the kitchen windows were ever washed, as there was no possible way of getting at them from the outside, except by climbing over the high fence which inclosed the little area-way. Back of the kitchen was another stone-paved room, also having no conveniences of any sort, such as we are accustomed to in American kitchens. I wondered what this cellar-like basement must be in the long winter days, when the yellow fog hangs over the great city, making even the most cheerful place seem gloomy and forlorn. Some of the houses in Cheyne Row have no gas in them even now, depending wholly upon lamps and candles for light; furnaces, of course, are unknown, and in cold winter days it is impossible to get the mercury up beyond 38 degrees.

The front room on the first floor was used by Carlyle as his study, and it was here that "The French Revolution" was written. It was also in this room that Mill broke the dreadful news to Carlyle of the destruction of the manuscript of the first volume of that wonderful book. Later it was here that so many interesting and notable people came to visit the Carlyles when their home became the center of all that was most brilliant in London. And it was also here—for his bed had been moved into this room—that Carlyle died, February 5, 1881.

Carlyle himself was a true hero-worshiper, and when he went abroad he always made a pilgrimage to the houses of noted people. In speaking of Luther's house he says: "Eisenach with its Wartburg where Luther lay concealed translating the Bible; there I spent one of the most interesting forenoons I ever got by traveling. They open a door, you enter a little apartment, a very poor low room, with an old leaden lattice window—to me the most venerable of all rooms I ever entered. . . . I kissed his oak table, looked out of his window, making them open it for me, and thought to myself, 'Here once lived for a time one of God's soldiers. Be honor given him!'" We feel, after reading this, that it is no desecration for us to walk where Carlyle has walked, and to worship at this home of genius.

Chinese Agriculture

By Robert P. Ryan

In comparing the characteristics of the agile and artistic Japanese with those of the more lethargic, opium-loving Chinaman, we are apt to forget that there are certain lines along which the latter's industry and ingenuity are capable of exciting our admiration.

His industry, too, does not begin and end with the processes of washing, tearing, starching, and ironing, for we are able to trace the same painstaking, industrious spirit in everything that the Chinaman undertakes in his own particular way, and especially in his own country.

Everybody can call to mind the old story of the nankeen "pants," as a case in point—in which the Celestial tailor imitated the very patches and darns upon the old pair which had been sent as a pattern for the new. And also how, when copying a certain document, the Chinese scribe, with much scrupulosity and nicety, put in the identical blots and smears that appeared on the original.

However, it is in his agricultural and horticultural operations that a Chinaman stands forth as a model of patient toil; and it is his agricultural methods in particular that form so fascinating a subject of investigation as to be worthy of considerable thought and attention.

When in China, not so very long ago, the writer could not help expressing a feeling of surprise at what is achieved by such primitive agricultural implements as are used by the Chinese husbandmen. And, as an example of what is thus achieved, we need only refer here to the Chinese idea of hill or terrace cultivation (practiced largely also in India), and of having two and sometimes three crops from the

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same ground in order to extend the resources of growth and thus make the most of the growing season. Wheat, which is a winter crop, is reaped in the Shanghai district generally about the end of May, while the proper time for putting in the cotton-seed is the beginning of that month or the end of April. In order, therefore, to have cotton on the wheat-lands, the Chinese sow its seed at the usual time among the wheat; and when the latter is reaped, the former is several inches above ground, and ready to grow with vigor when it is more fully exposed to the air.

Agriculture and horticulture—for the two are nearly allied in China—may be regarded as the national occupations of the Chinese; and the great success which has attended their modes of cultivation is due to the fact that they have ever been fostered by royal patronage and aided by the imperial treasury.

The vegetable crops produced in those parts of southern China which are near Canton and Macao are similar to those of America and Europe, and are grown for the express purpose of supplying with that portion of their food the white population of Hongkong and its vicinity. Large quantities of peas, potatoes, and onions are constantly reared for those markets, and there is also a constant demand, which is supplied by the trading junks, for the white cabbages of Shan-tung and Peking.

Even in the more northern parts of the Empire, wheat, barley, peas, beans, and different kinds of vegetables are a staple production; in addition to which the cabbage-oil plant is extensively grown, chiefly for the useful oil which is obtained in considerable quantity from its seeds.

The varieties of wheat are far inferior to ours; and as the Chinese sow the wheat too thickly, it is generally much drawn at the head and the corn is small. On the other hand, they have no couch-grass, no uninvited poppies, no straggling, stalky crops, the poverty-stricken covering of an exhausted soil.

The chief food of the Chinese and other Eastern nations being rice, the cultivation of this grain forms the principal occupation of the agricultural population; and as two crops of it are usually raised every hot season, followed by a crop of something else in winter, the people are always busily employed. The rice-grounds, extending over thousands of acres, are kept moist by a reticulation of canals, rivers, and waterways. And they are kept moist very easily, too, since they are frequently formed by extensive flats below the level of the rivers, or arranged in terraces, convenient for water, on the sides of hills. The ground is most carefully prepared for the young rice-plants, which, previous to the period for transplanting, have been raised in little clumps in fields that have been so excessively manured as almost to be incapable of receiving additional supplies, the seed having likewise been steeped for a brief period in liquid manure. The spots most favorable for the cultivation of rice in China are such as are of an alluvial kind, as, for instance, where the soil is carried along by the streams which tumble down the sides of the hills, and, being deposited near their feet, gives breadth to the valleys or forms a delta at the mouth of the stream. In this way a field or farm is produced fit for the tiller; and the stream which deposited it still supplies a stock of water to replenish the banks and furrows. Thus, by a simple and beautiful provision of nature, the meadow is formed and irrigated by the same cause. The fields are parted by neat terraces, beside which the rills often glide refreshingly, and the little fish sport in the radiance of a summer sun.

The land, then, having been previously flooded, the operation of plowing is rendered comparatively easy, and is carried on by means of a buffalo, which, along with its human attendant, has to wade all the while in a considerable depth of thin mud. The ground is next gone over with a pair of harrows, tearing up and mixing the earth till it subsides into a soft, muddy level. The soil, by this process cleaned and exquisitely pulverized, is made ready to receive the young rice-plants, which, having been previously grown to the height of about ten inches, are very carefully lifted from their original beds and transplanted in bunches of a dozen plants.

The tedious *modus operandi* may be thus described: A laborer takes a number of plants under his left arm and drops them in bundles over the land about to be planted, as he knows almost to a plant what number will be required. These little bundles are then taken up, and the proper number of plants selected and plunged by the hand into the muddy soil. When the hand is drawn up, the water at once rushes into the hole, carrying with it a portion of soil to cover the roots, and the seedlings are thus planted and covered in without further trouble.

The fields are afterwards kept in a constant state of liquidity by means of a plentiful supply of water, and this is continued till the crop is about ripe, when it is no longer necessary. During its growth all weeds are carefully removed and the soil about the roots frequently stirred up.

The rice harvest is simple enough. The grain is usually threshed out in the field where it is grown. As the least shake separates the grain from the straw, the usual process is to dash the rice in handfuls against a tub curtained on one side against the wind, and so the operation ends.

The two main features in Chinese agriculture are the systems of manuring and irrigation. The ostentatious mode of collecting the ordinary manure, while it would sicken us on the spot, seems laughable to those who contemplate it with the ocean between. But, apart from this kind of soil, the Chinese utilize as manure all sorts of waste substances. One of these is *trefoil*, and another *coronilla*. After a season these are cut down, and, being mixed with mud and water, are left to rot and so become manure. Burnt vegetable matter, well mixed with earth, makes a capital medicine for the fields, and is largely used.

During the summer all kinds of vegetable refuse is collected in heaps by the roadside and mixed with straw, grass, parings of turf, and so forth. The heaps are set on fire and allowed to burn slowly for several days, until all the rank vegetable matter is decomposed and the whole reduced to a rich black earth, resembling the vegetable mold used in our own gardens. The manure is not scattered over the land, but reserved for covering the seeds in the following manner:

When seed-time arrives, one man makes the holes, another follows and drops in the seed, and a third puts a handful of the black earth on top of it. Being principally vegetable mold, this keeps the seed loose and moist during germination and then gives it nourishment.

Bones, shells, seaweed, lime, soot, ashes, and the multifarious refuse incidental to all conditions of humanity are also plentifully used as manure; likewise large quantities of decayed fish and crustacea, as well as the scrapings of ponds, canals, and waterways.

The system of irrigation adopted by the Chinese is rendered necessary by the extensive rice cultivation. Rice must have plenty of water, and the rice-fields must be inundated. In the district of the Yang-tsze-Kiang (the Child of the Ocean), and in the extensive plains watered by this gigantic stream, there is an endless water-power brought to bear by means of canals and rivulets. In other parts of the country water is obtained from the hill drainage and from the numerous mountain streamlets.

We have already referred to the system of terrace cultivation as practiced by the Chinese, and we might add here that it is no uncommon thing to see hills three thousand feet in altitude under cultivation to their summits. By means of this device a great amount of additional space is obtained for the growth of rice and other crops, as also a more plentiful supply of water from the mountain ravines, which, as a means of economizing labor, is diverted in all directions to the highest terraces; and after these have absorbed as much of the fluid as is requisite, the water is then run into the next terrace, and so on.

In this way the whole of the rice terraces are kept continually flooded until the stalks of the crop assume a yellow, ripening hue, when the water, being no longer required, is turned back into its natural channel. No operation in agriculture gives the farmer and his laborers more pleasure than leading the mountain streams and rills from place to place and making them subservient to their purpose.

But the terraces and rice-fields, alas! are overrun by

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extortionate mandarins, pillaging soldiers, river pirates who levy blackmail, and swarms of locusts that darken the sun. We cannot wonder at this, as it would be an exception to all experience if such a mighty population had not some grievances to stir it and to remind it that there is an *earthy* humanity, after all, in its celestialism.

A Prayer

By L. H. Hammond

O mighty Potter, to whose steadfast eyes
A thousand years lie open as one day,
Thy patient hand set firm on life's great wheel
This heavy, shapeless clay.

Rough and imperfect, yet it owns Thy touch:
Spare not, nor stay, the pressure of Thine hand;
Make known Thy power; and, soon or late, let love
Perfect what love hath planned!

Chaucer for Children

By Louise B. Parsons

Doubtless to the average bright American boy or girl who has more or less acquaintance with the greater English poets, from Shakespeare down to those of the present time, even the name of Chaucer, who has been styled "the father of English poetry," is hardly known.

Of Chaucer's boyhood we learn nothing, until at the age of seventeen we find him serving as a page in the household of Prince Lionel, one of the sons of Edward III.; so that he early began the career which made him familiar with court life and manners. Two years later we find him doing duty as a soldier, then taken prisoner, and finally ransomed by the King.

The little knowledge we have of the poet's life we owe to the fact that he was a soldier, statesman, and ambassador, and, as such, reference was made to him in official documents and public records, which would not have been made had he been merely a man of letters; and so we learn that Chaucer was a distinguished man of business, as well as a scholar and a poet. This man, who began life as the son of a vintner, became the companion of princes, by virtue of his own talents and worth, in an age when birth was considered of far greater importance than it is to-day. To Chaucer the virtuous man of gentle deeds was the "greatest gentleman," irrespective of birth or position.

Where Chaucer's early education was acquired is not known, but it was the best to be obtained at that time. Nearly everything worth reading was written in Latin, Italian, or French, and Chaucer was obliged to have a knowledge of these languages. He was familiar, we are told, with the classics, astronomy, divinity, and as much as was then known of the sciences, and, in fact, he knew about all there was to be known at that time.

He tells us of his great fondness for books, but as they were few and expensive in those days, his library must have been small. Every child can appreciate the feeling which prompted him to throw them aside when the spring days brought birds and flowers to delight the eye and ear; for, great as was Chaucer's devotion to books, these sights and sounds had a greater charm for him, and we love him for his childlike naturalness even more than we admire him for his genius.

But what the genius of Chaucer did for us as an English-speaking nation should be of great interest to young and old alike. When he began to write, there were many dialects, but he chose the form of speech which is nearest like that of the present time, as used by educated Englishmen, and displayed so much genius in the use of it that it became the national language. At that time French was the language of the Court, and Latin was used for writing; but Chaucer was independent enough to write in English, and by his good use of it made it popular; and he found any number of admirers and imitators. So he really was the "preserver of our fair language," though he did not create it. If he made use of a large number of Norman-French terms, we to-day also use many words of French derivation which we could hardly do without. The great work upon which Chaucer's fame as a poet rests—"The Canterbury Tales"—is the beginning of the modern period of English literature. It was the work of his later life in his home in the garden of St. Mary's Chapel at Westminster. Its story, that of a pilgrimage from London to Canterbury, is made up of a number of tales written at different times. In the opening prologue—which of itself would have made Chaucer famous—we have a charming description of spring, and are introduced to twenty-nine pilgrims, who assemble on that bright morning in the Tabard at Southwark, ready to start on their journey. In those days people liked to travel in parties, on account of bad roads and numerous robbers; and persons of all ranks were accustomed to fulfill the duty as well as pleasure of going on these pilgrimages to the shrine of some saint, the favorite one being Thomas à Becket. In the description of this company of pilgrims we are brought into the presence of living men, whose occupation, dress, and mode of speech are portrayed with such minuteness of detail that, as we read, we ourselves live the life of the fourteenth century. We hear the laughter and jest, and the jingle of the bells upon the horses. We read the very thoughts of each pilgrim, for Chaucer makes us see with his eyes; and did ever any one understand human nature better than he? While he exposes with good-natured satire the peculiar weakness of some, he does not forget to praise the virtues of all.

That was an age of story-telling, for there were no newspapers, no magazines, and but few books, and the "prince of story-tellers" was Chaucer himself.

The coarseness of some of the tales was not peculiar, we are told, to the poet himself, but to the age in which he lived; and as he was trying to give a true picture of the life of his time, he portrayed all sides, and the coarse story or jest from the lips of an occasional pilgrim was just what might be expected from such a character. Our young friends should read only those dealing with the refined side of life, and should use the same discrimination which is necessary in the reading of Shakespeare, or even the average newspaper of to-day. The "Canterbury Tales" were left unfinished by the death of Chaucer, who at the age of sixty years, according to later biographers, closed his eyes forever upon the "dear sweet city" that he loved, and was laid at rest in Westminster Abbey.

In spite of his queer, uncouth orthography, there is a fascination in reading his lines, for their quaintness and musical rhythm, which appeals strongly to a sensitive ear.

If character may be judged by one's face and writings, Chaucer was a man to whom children would instinctively turn for sympathy and affection. His intense love of nature, which is the keynote of all his song, would strike a responsive chord in those who revel, as did he, in the sights and sounds of spring.

What child could listen to his praise of the modest daisy without wanting to know more of the poet who loved to go out early in the morning to see whole fields of these little heralds of summer open to the sunlight?

In the London of Chaucer's time the fields and meadows were not so difficult to find as now, and people hailed with delight the month of May which brought so many blossoms and singing birds. As a change has been made in the calendar since then, our own lovely June more closely corresponds to the May of five centuries ago.

To introduce Chaucer to young children is a pleasure. He must be read aloud only after careful study by the reader, and the words explained that children could not understand, but they must be pronounced as nearly as possible as they are spelled. It is also wise to show the child the word—that is introducing Chaucer by sight as well as by sound. Necessarily, discrimination must be used, or Chaucer will seem a most difficult poet to understand. To have a child appreciate Chaucer, he must be made approachable by the tact and knowledge of the reader. The familiar things presented in a word-picture win a child's attention and develop love for the truth,

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whether found in life or in books. A daisy drowned in a mass of words is lost to a little child, but when words picture the daisy to a child it learns to value truth of statement, and later on comes to love the man who sees truly and expresses truth. It would be wise to familiarize a child with the face of Chaucer by a good engraving.

The Clever Idea of the Lord Mayor

By Virginia W. Cloud

One morning the Lord Mayor of Durley-Cross awakened early and looked out of his window; and he felt so well pleased with himself that he could not help congratulating the first thing in sight, which was a bluebottle fly upon the sill.

"How little you know that you are brushed away by the hand of the greatest and wisest man in the whole countryside!"

Then, observing the beauty of the morning, the Lord Mayor suddenly had a clever idea.

"I shall go out," he said, "even if 'tis but sunrise. After a while the country folk will be awake, and I shall mingle with the people and hear them express, to my own satisfaction, their belief that none is so great and so wise as the Lord Mayor of Durley-Cross!"

So he bade an attendant fetch him a homespun blouse and jerkin, and leather leggings, and a cap. Then he dismissed the wondering attendant, and the Lord Mayor put aside his crimson gown and powdered wig, and his ruff and chain, and a little while afterwards he passed into the streets of Durley-Cross, dressed as a common yokel laboring in the fields.

It seemed very odd, when he met the busy folk going to and from the market, that nobody turned a head or bowed low, but jostled him hither and thither. And still more strange that nowhere did he hear mention of the Lord Mayor of Durley-Cross. Every one seemed to have eyes and ears for his own business only.

"The world moves very early!" said the Lord Mayor. "I had no idea that it began to move till ten o' the clock, which is my breakfast hour. Of course, though, the earlier they get through, the more time they have afterwards to discuss the affairs of the Lord Mayor!"

On the bridge leading to the highway he met a vender with his cart, and the Lord Mayor stopped him, saying:

"Do you carry your shrimps to town, friend, for the breakfast of the Lord Mayor?"

The vender stared, and said:

"Dolt! What ha' I to do wi' the breakfast o' any other man? 'Tis for to buy my own breakfast!" and his cart rattled on.

Then the Lord Mayor stopped a countryman riding a donkey.

"Tell me, good man," said he, "whom do you deem the wisest man in yon town o' Durley?"

"I might tell ye that were I in it," said the countryman, giving the Lord Mayor's legs a smart sting with his whip, "for I have been counted wise in my time," and his donkey jogged on. Then the Lord Mayor, marveling much, approached an old woman making her way over the bridge with a staff in her hand.

"I pray you, good mother, tell me whom you deem the wisest man in this whole countryside."

"Go to, idiot!" cried the old woman, raising her cane. "An' thou sayest 'woman,' I can tell thee, for I am called the 'Wise Woman o' Durley-Green;' but I've yet to find the head o' a man with wisdom in 't!"

The Lord Mayor passed on, wondering the more.

"These are very odd people, very odd indeed!" he mused. "Mayhap they come from afar, and never heard of the Lord Mayor of Durley-Cross!"

Out upon the yellow highway he met a lass with a basket of dewy herbs.

"Hearken, maid," said the Lord Mayor; "pray tell me whom you would call the wisest man in yon town o' Durley-Cross?" The girl stared and tossed her head.

"He who hath more wit than myself," said she; adding over her shoulder as she went on, "I ha' not met him yet, though!"

"Strange!" mused the Lord Mayor, as he passed up the highway; "every one seems thinking of himself; yet there is no one in the countryside so great as the Lord Mayor!"

At the cross-roads he stopped by the forge. The smith was hammering a huge bar of red-hot iron, and the flames roared upward, lighting his bare arms and brawny chest. The Lord Mayor was so amazed at this unaccustomed sight that he forgot his questions and stood staring. Suddenly the smith raised his hammer and roared, "Begone, laggard! An' thou'st no more sense than to stand idle yonder, thou shalt not block up the shop o' a wiser man than thou!"

It must be confessed that the Lord Mayor was so startled that he took to his legs and ran for his life. At a stile he sat down to get his breath, too much in a maze to think. A farmer lad was singing in the field near by, and, remembering his errand, the Lord Mayor mechanically made his way thither. "Hold, lad!" called the Lord Mayor; and the farmer lad, who was brawny and brown, stopped pitching hay upon the top of his great wain, and looked down at the Mayor. "Tell me whom dost thou deem the wisest man in all Durley?"

"If 'tis one o' us two," said the lad, "'tis not thou, for certain! A wise man hath no time at this hour o' day for idle questions!" With that he tossed hay again, and the Lord Mayor crossed the meadow to the shade of the willows which lined the river.

He sat down on the bank, feeling very disconsolate and perplexed. He had not imagined that so strange a people existed! For all his fatigue and pains, not a word, yet, of the Lord Mayor of Durley-Cross!

A fisherman sat by the river, and the Lord Mayor approached him.

"Good-morrow, friend," quoth he. But the fisherman did not turn his head.

"Good-morrow, friend!" said the Lord Mayor, still louder.

"Dotard!" exclaimed the man. "Ye'll fright the fish!"

Now, it seemed so long a time to the Lord Mayor since he had frightened anything that he felt encouraged for the first time, and even puffed his cheeks a bit, and put the tips of his fat fingers together, as was his wont when impressing a humble listener.

"Which do you consider the wiser, my friend – yourself, or—we will say—his Lordship the Mayor of Durley-Cross?"

For reply, the fisherman gave the Lord Mayor a push which sent him floundering among the rushes of the river.

"Take that for such paltry fooling!" cried the fisherman. "I know naught o' thy Lord Mayor, but I know thou'rt a lazy churl, an' ha' frighted the fish! So I'm the wiser man by far, o' the two!"

Now, this succeeded in enraging the astounded Lord Mayor, who endeavored to rush at the fisherman. But by the time he had disentangled himself from the rushes, and stood dripping upon the bank, the fisherman was gone. A milkmaid crossed the foot-bridge singing, and she stopped short at the Lord Mayor's forlorn appearance.

"Perhaps this trim-looking maid hath lived nearer to Durley-Cross than the rest of these ignorant folk," quoth the Lord Mayor to himself; so he approached her.

"I pray you, mistress, whom do you think hath most wisdom and importance in this whole countryside o' Durley?"

The maid looked at him in surprise. Then a dimple began to come and go in her rosy cheek. "Oh!" she said, meditatively, her gaze still upon the Lord Mayor, "who—hath—most—wisdom—and—importance—"

"Yes, lass, yes!" said the Lord Mayor, eagerly.

"Well, there be some, mayhap, who would na' say as I, but there be many who would—"

She lifted her empty pail and held it upward shining in the sunlight, and stared within.

"For what do you look, maid?" asked the nonplused Lord Mayor.

"For the answer to thy question," she said, smiling; "it's in the bottom o' my pail. Mayhap thou canst answer it likewise to thine own satisfaction." As she moved towards the willows she added over her shoulder, "Go home an' try it, Master!"

So, although he could not imagine how a tin pail could answer his question, the Lord Mayor went home—very tired, and very hungry, and in a very bad humor. Indeed, so savage was he that until he had donned his wig and gown and chain scarce any one dared approach him. For he could not comprehend how, in all the countryside, from street to highway, he had heard no mention of the Lord Mayor of Durley-Cross.

Suddenly, however, he remembered the milkmaid, and after he had partaken of a hearty breakfast he ordered a tin pail to be brought, and, to the amazement of the attendants, held it up in the sunlight.

"Now we shall discover," said he, "who hath the most wisdom and importance in all Durley."

And, sure enough, there in the bottom of the pail was the reflection of the face of the Lord Mayor himself!

Oh, the Lord Mayor was so pleased that he lay back in his cushioned chair and laughed so long and loud that all the birds outside the window chorused in shrill rivalry.

"Now, by my seal ring," quoth he, "so likely a maid I never met! There is not to be found her equal in the land!"

And, forgetting the replies of all the other folk, the Lord Mayor was pleased with himself the livelong day thereafter; because a milkmaid told him, when she looked within her own pail, that he might answer his question in the same manner—to his own satisfaction.

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The Christian Endeavor Convention

From a Special Correspondent

The Movement

Take it all and all, the world has seen nothing equal to this uprising of the Christian young people in the last quarter of the nineteenth century. No movement of the Christian Church has sprung into such magnitude in so short a time. Its genesis marks a new era in the progress of Christianity. The idea of Christian Endeavor, as it is now crystallized in this organization of Christian young people, was born in the fertile brain of the Rev. Francis E. Clark, D.D., then pastor of the Williston Congregational Church in Portland, Maine, now the honored head of the international organization.[1] Dr. Clark, like all leaders in great reform movements, did not appreciate the power or tremendous possibilities of his Endeavor plan. In a little while after the introduction of the organization in his own church, other churches began to inquire about it, and demands came for copies of the model constitution, until he was compelled to organize for Endeavor extension. A little secret connected with the origin of the Endeavor plan, not generally known, ought to be mentioned. As is generally the case with great reforms, woman had a hand in launching this new enterprise. That the great movement of Methodism owes its origin to Susanna Wesley none will dispute; that the name of Mrs. Booth will always be linked with that of the Generals in the rise and development of the Salvation Army every one familiar with the history of that modern evangelistic movement will admit. So Mrs. Clark had an active part in organizing the little society which has grown to be the great Christian Endeavor movement of Christendom. Mrs. Clark is still closely identified with the work of Endeavor, particularly that of the woman's department.

This marshaling of the young life of the Church into a vast army is significant and potential. Just when the old methods and services of the Church had ceased generally to interest and attract the vast unchurched masses, and when many of the great middle classes and of the poor felt themselves estranged from God's house, the young people of the Church offered their services to go out into the highways and hedges. The Church recognized the chasm between herself and the masses, and wished it might be bridged. The young people, seeing this vast multitude, were moved with divine compassion, and have gone forth to compel them to come into their Father's house.

The timeliness of this movement is seen when we note that it was organized when organization was the order of the day. For the past quarter of a century there has been a multiplicity of organizations. It was at a time when the Church was not holding her own youth. They were held by the Sunday-school up to the age of youth; but very many between that period and adult age, feeling themselves too old for the Sunday-school and not mature enough for the Church, fell out of the life of the Church, and frequently were not brought back again. To save this great waste, this young people's society came into requisition, and the results are that there are more young people in the Church to-day than in any other period in her history. This movement not only gives opportunity for Christian activity and service, but it emphasizes the need of the deepest spiritual life. Dr. Clark, in his annual address, presented the hope of the leaders of the young people's movement, thus:

> O Endeavorers, this is your supreme mission. Be the conductors of this spiritual electricity. Be the willing wires, the live wires, along which may run the power of God to every part of our organization. This is the one, the only, secret of true success—"Not by might, nor by power," not by organization nor by perfection of machinery, not by committees, not by methods, "but by My Spirit, saith the Lord," working through committees and methods and organization.

Christian Endeavor and kindred young people's organizations came into existence at the pivotal conjunction of great agitations in the social, political, economic, and ecclesiastical world, and these new movements have taken themselves to the task of solving practically, and upon a Christian basis, these great problems. The scope of the work is indicated by the four great advanced movements of Christian Endeavor, viz.: (1) "Missionary Extension," (2) "Christian Citizenship," (3) "Evangelistic Endeavor," and (4) "The Rescue of the Sabbath." During the Convention great interest was manifested in the discussion of these topics, which are so vital to the future of Christianity and civilization.

The practical effect of this interdenominational organization, and the mingling so freely of representatives of all the branches of the Church of Christ in the Conventions of Christian Endeavor, has produced a larger Christian fellowship, and has developed a strong sentiment for Christian union. While insisting upon denominational loyalty on the part of the members and never tolerating any reflections against any branch of God's Church from her platform, the Endeavor Society has brought the different members of God's family into closer relationship, and has produced a unity of spirit. President Clark stated it thus:

> First. It has married the ideas of denominational fidelity and fellowship between denominations, and has written on the door-posts of the home thus formed: "Fidelity and fellowship, one and inseparable."
>
> These ideas have been thought by many to be inconsistent, if not hostile, one to the other. Hence, many ecclesiastics are to-day afraid of our fellowship because they believe it will weaken our fidelity. Christian Endeavor, sooner or later, will show them the groundlessness of their fears.
>
> By combining these dissociated ideas, Christian Endeavor has created a new idea, which has required a new word—a word which is found only in the very latest dictionary—the word "interdenominational;" a denominationalism which is not sectarianism on the one side or care-nothing-ism on the other. Mind your prefixes, Christian Endeavorers; not "un," nor "non," but "inter."

The Convention

What must be the power that will bring together annually so vast an assemblage, numbering 50,000 Christian young people, representing every part of the world! The influence that this movement exerts upon the entire Church is shown by the fact that thousands of leading ministers and prominent laymen of all denominations come to these great Conventions, and take part in the discussions and exercises. No other meeting, secular or religious, has such great audiences, and such variety and talent of programmes.

The Committee, consisting of three thousand citizens of Washington, had made complete arrangements for the comfort and entertainment of the great throngs. The three great tents, with a combined seating capacity of 25,000, with thirty churches, were used for the different services of the great gathering. Everything was planned on a huge scale, and the whole city was at the use and service of the multitude of visitors. In the world's history nothing approximates the great Endeavor Conventions, save possibly the Jewish feasts in Jerusalem, when many large tents were spread, and the great Temple was thronged by streams of humanity day after day.

The Programme

The programme was comprehensive, and was built upon the highest ideals as to themes and speakers. This year's programme is conceded to be finer and larger than any of the preceding ones. As a foundation for all the succeeding subjects on the programme was placed for the opening service the topic "The Deepening of the Spiritual Life." There were simultaneous meetings in twenty-two different churches, located in every section of the city. These churches were all crowded with an earnest company of young people. The keynote of the coming days of the Convention was struck in these consecration meetings. These gatherings were veritable Pentecosts, so that when these vast multitudes assembled in the great tents on Thursday morning for the formal opening, it was evident that they had received preparation on the Mount of Transfiguration on the previous evening.

Dr. Clark's annual address and Secretary Baer's report were the features of the first morning's meetings. Dr. Clark presented the following as the platform of the Christian Endeavor Societies:

> First. Our covenant prayer-meeting pledge—the Magna Charta of Christian Endeavor.
>
> Second. Our consecration meeting—guaranteeing the spiritual character of the Society.
>
> Third. Our committees—giving to each active member some specific and definite work "for Christ and the Church."
>
> Fourth. Our interdenominational and international fellowship, based upon our denominational and national loyalty.
>
> Fifth. Our individual independence and self-government, free from control of united society, State or local union, convention or committee; all of which exist for fellowship and inspiration, not for legislation.
>
> Sixth. Our individual subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.
>
> Seventh. Our Christian citizenship plank—our country for Christ, but, as a society, no entangling political alliances. Our missionary plank—Christ for the world.
>
> Eighth. Our ultimate purpose—to deepen the spiritual life and raise the religious standards of young people the world over.

We give the following statistics of Dr. Clark, because they proclaim the mighty power back of the cause that has brought

[1] In the next issue (the Magazine Number for July) The Outlook will print an illustrated character-sketch of Dr. Clark by Secretary J. W. Baer, of the United Society of Christian Endeavor. This article forms one of the series of papers on Founders of Great Movements.

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such wondrous results to the Church and the world in so short a time:

Forty-six thousand societies have been formed.

Five millions of Endeavorers have been enrolled, of whom more than 2,700,000 are to-day members.

Two millions of others, Endeavorers in all but name, have probably been enrolled in purely denominational societies.

Great Subjects Considered

One of the prominent subjects before the Convention was Christian Citizenship. One of the leading features of Christian Endeavor work is the effort in behalf of good citizenship. By espousing this cause the Endeavor movement commends itself to all patriots, for good citizenship is essential to the perpetuity and purity of republican institutions; it is the foundation upon which rests the whole structure of our Republic. This good citizenship movement seeks to promote patriotism and to train youth in pure statesmanship. The Christian patriot is in duty bound to take a hand in the politics of his country, and, no difference how polluted the stream, he must go to the very bottom of the pool, and seek to purify the corruption of the political machinery. This work means very much for the betterment of the political life of the future. It seeks to eliminate from the agencies which are the directing forces of republican government those elements that tend to and foster corruption, and the substitution in their stead of purer influences. It teaches undeviating respect for the law, absolute obedience to its mandates, loyal support of the government and of all agencies of peace and order. It pronounces against riot, anarchy, mob law, and all forms of lawlessness.

On hearing the masterly patriotic utterances on this subject, one could not but take hope for the betterment of our general political life. It is not designed that the Young People's Society shall ever engage in party politics, but its members are being educated to take an active and potential part in the political affairs of the Nation. They are being trained to take an earnest hand in public matters, to do intelligent, conscientious work for the best principles of government—municipal, State, and National. We quote on this subject:

Our platform embraces patriotism and humanity. Patriotism is a name that is used to cover a multitude of sins. "It is the last resort of designing knaves," said Johnson. It has been made to stand for partisanship and to mask hideous corruption. It needs to be married to another idea—the idea of humanity. This Christian Endeavor has attempted to do.

. . . . . .

Patriotism and piety are twin flowers growing on one stem, whose root is obedience to and love of God and man. I think the Christian Endeavor Society ought to use all its influence in preserving peace within our own borders and in our relations with all the nations of the earth. There is a certain patriotism that is noisy; it is bellicose and practically worthless; it is labeled loyalty; it is pulmonary patriotism and not cordial; it does not reach the heart; it struts and stares and threatens war. There is another patriotism that is quiet and gentle, but it is true; it does its duty in lowly places; it is loyal to God and country in the home, in the office, in the shop, and especially at the ballot-box.

. . . . . .

If you are not able to be a reformer for Christ's sake, do not call yourself a Christian citizen. The real Christian must ally himself on Christ's side and work and vote for him. The Christian must not and cannot belong to a party which does not belong to Christ, for he cannot serve two masters.

. . . . . .

I am not advocating that every minister of the Gospel and every good citizen should become a politician, but I do advocate that it is the duty of every good man and woman to go into politics. There is as much difference between going into politics and becoming a politician as between a patriot and a politician. The one wishes to do all he can for his country, the other wants the country to do all it can for him.

. . . . . .

We want in this land to train our children to understand that no religion is worthy of the name that does not unselfishly stand for good government and patriotism. We have evils that must be overcome. The American saloon will have to go to the wall. American journalism must be elevated in its tone. The atmosphere of the editorial sanctum has become vitiated by reason of the Sunday newspaper filth. There has been a letting down all along the line.

. . . . . .

The one thing supremely needful to correct the committed evils in American politics is a wide-awake, active, unsubsidized, incorruptible Christian conscience.

. . . . . .

Never has there been such need of an exalted Christian patriotism as there is to-day. There is abundance of Jingoism, tawdry and barbaric, which would stand for country or wrong.

. . . . . .

Christ is a revolutionist. At whatever point he has touched this world there transformation has begun. He touches the heart and transforms the man. He touches a community and starts a revolution in social affairs.

The subject of temperance reform and Sabbath observance received large consideration on the platform of the Convention. The Christian Endeavorer is pledged to the suppression of the saloon power in this country. Great enthusiasm was shown whenever the Society was appealed to to help destroy the liquor tyranny in our land.

The question of Sabbath observance was presented in many able addresses. The young people were exhorted to stand against the encroachments made against the Christian Sabbath. The Sunday newspaper, the Sunday excursions, bicycling, etc., came in for their due share of condemnation.

"Saved to Serve"

This motto of the Endeavor Society was the watchword of many meetings in the interest of evangelism and missions. The Christian Endeavor gives a large place to soul-winning; it advocates the most aggressive methods in the work of revivals and missions.

Great interest was shown in the work of missions. Very inspiring addresses were made on this subject. A feature of one of the large meetings was the enrolling of the missionary roll of honor, being lists of names on continuous sheets of paper rolled up on hose-reels after the manner of petitions, etc., prepared for impressive effect. Upon it were the names of 5,869 Young People's Societies, 2,931 Junior Societies, representing thirty-five States, seven Territories, seven provinces, and four foreign lands, and showing contributions of $154,022.68 to home and foreign mission boards, and $206,150.21 to other denominational uses—a total of $360,172.89. Of this the Clarendon Street Baptist Society, Boston, and the Calvary Presbyterian Society, Buffalo, each gave in excess of $1,000.

The original Endeavor tree has thrown out a number of vigorous branches. It now embraces the Senior, Intermediate, Junior Departments, and Woman's Work. One of the most interesting and beautiful scenes was that of the Junior service. About one hundred of Washington Juniors gave a delightful programme, consisting of singing, marches, recitations, and addresses. They captivated the great audience, and at times the demonstration of enthusiasm on the part of the people was tremendous. The work among the children is being pressed vigorously, and the results reported are most gratifying.

It should be stated that these great gatherings are not used as outing or pleasure-seeking occasions. The great body of young people impress one as though they realized the seriousness of the work in hand, and as though they felt that they were on the King's business. While there were unusual attractions in the form of sightseeing and excursions in Washington, the meetings were thronged, and the young people did not allow pleasure to dissipate the opportunities for getting good from the Convention. It seems to the writer that no one can attend one of these great meetings and not feel that the future of the Church is guaranteed through the devotion and spiritual earnestness of the young people of the present generation. The sunrise prayer-meetings in thirty-three churches every morning were inspiring seasons.

The closing sessions were very largely devoted to the Armenian question. The Rev. B. Fay Mills, Miss Leitch, and Dr. Wayland Hoyt made fervent appeals to the sympathy of the American people in behalf of our missionaries and the outraged Armenians, and denounced the Governments of Europe and the United States for their indifference in the matter. B. F. D.

The Religious World

Satolli's Successor

Cable dispatches from Rome on July 6 announcing that the Pope had nominated Monsignor Diomede Falconio as Papal Delegate to the Roman Catholic Church of the United States, to succeed Cardinal Satolli, have created widespread interest among both Catholics and Protestants. The cause of this change in the personnel of the Papal Delegation is that Satolli will take the red hat. Quite naturally, the report has revived the recently current rumor that American prelates had entered a protest against the appointment of Falconio on the ground of his secular priesthood—he being a Franciscan. But this is emphatically denied at the archiepiscopal residence in New York. Monsignor Falconio is well and favorably known in ecclesiastical circles in the United States. Though an Italian by birth and a Franciscan, he came to America, studied theology at the College of St. Bonaventure, Allegheny, and was ordained a priest in 1866 by the Bishop of Buffalo. He was sent on a mission to Newfoundland, and became Vicar-General of Harbor Grace. Returning to Italy in 1885, he was elected Provincial of the Franciscan Order, and subsequently Procurator-General of the Order. Later he was appointed Bishop of Macedonia, and afterward Archbishop of Matera. For several months he was a member of the Franciscan Order in Thompson Street, this city, where, according to the officials, he was recognized as "scholarly, accomplished, a deep thinker, and an eloquent orator, and withal possessed of wonderful tact in religious work."

Universalist Young People's Convention

The Young People's Christian Union of the Universalist Church held its seventh annual Convention, July 8–11, at the Hasbrouck Institute in Jersey City. The delegates, about two thousand in num-

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ber, represented eighteen States, four hundred and fifty branches, and a constituency of about sixteen thousand members. The opening meeting was held on Wednesday evening in the First Universalist Church, and was in the nature of a rally for the general purpose of welcoming the Union, making the delegates acquainted with each other, and giving spiritual impetus to the Convention. This was a most enthusiastic meeting. The Rev. J. C. Adams, of Brooklyn, presided, and the Rev. Charles H. Vail, pastor of the church, delivered an address of welcome on behalf of the Universalist churches of Jersey City, which was full of good things. In Mayor Wanser's address of welcome on behalf of the city, he said: "We look to you and to the church associations of every denomination to keep the American character alive to that high standard of good citizenship for which it is noted. The moral character of man as manifested in civic life is one of the most important subjects for contemplation by those who are interested in his temporal and spiritual welfare. I see that your organization is, above all, patriotic, and in this is the keynote to our success as a Nation. The most evident effect of true patriotism lies in the ready obedience to the laws." In a felicitous speech, Comptroller G. R. Hough took occasion to thank the residents for their kindly aid, and expressed the hope that the Convention would be a living commentary on their faith. He said: "Universalism means nothing if it does not mean good will to all. It miscarries when it falls short of the universal brotherhood of man." The National President, the Rev. Elmer J. Felt, responded for the Union in a delightful address. The National Secretary, Mr. Canfield, read his annual report, which showed that the Union has 7,471 active, 2,283 associate, and 542 affiliated and honorary members, making a total of 10,438 members; besides which the Union can count on about 5,000 sympathetic helpers. The gain since June 1 of last year has been 3,248. In the Union there are 3,884 who are members of the Church, of which 609 have come into the Church within the last year. The amounts of money expended by the unions during the past year are: For the Church, $9,021.16; for charity, $640.15; for missions, $1,586.35; other purposes, $4,205; making a total of $14,186.73. The report on Literature showed that 144,632 pages of Universalist literature had been distributed, including missionary and devotional matter. The newest accession to the Union is a branch just organized in Japan, which promises well. The report of the Executive Committee recommends that the Rev. Mr. McGlauflin be retained as Southern missionary, and that he have control of the Southern field, with headquarters at Atlanta; that the Young People's Christian Union be incorporated as a National body; that the per capita contributions from the State unions of twenty cents for each active member be continued; that the office of librarian in the Post-Office Mission be abolished; that the thanks of the Convention be tendered the Universalist Publishing House for its courtesies; and that the two-cents-a-week plan for missions be continued. The Rev. Elmer J. Felt, of Tacoma, Washington, was enthusiastically re-elected National President, and Mr. Harry L. Canfield was re-elected to the office of General Secretary, and Harry M. Fowler was re-elected Treasurer. Among the affecting scenes was that occasioned by the Rev. E. T. Wise, a colored delegate from Virginia, who made a strong address, saying that he had to borrow the money to pay his expenses to the Convention, and one of the leaders suggested that they stand and sing "America" while they took up a collection for the benefit of the only colored delegate in the Convention. They did it with a will. Mr. McGlauflin announced that they now have a mission station in every Southern State except Louisiana, and that the outlook is full of promise. In speaking of the birth of the Universalist Church Mayor Wanser said: "The circumstances surrounding the inception of the doctrine of universal salvation in this country are so fortuitous that, in the light of past events, they seem to have been providential."

May Women Preach?

In speaking not long ago of the General Assembly in relation to social questions, we might have referred to one such question, on which it made a deliverance that is possibly worthy of notice. In response to an overture of the Baltimore Presbytery concerning the admission of women to the pulpit, the Assembly adopted the report of its committee, made through Dr. Booth, of New York, reaffirming the position laid down in 1878 concerning the case of the Rev. Mr. See, at Newark, N. J. This position, fortified by texts of Scripture, is that the Word of God forbids women to discharge the official functions of a public preacher. But, it was added, this does not apply to the case of women delivering special addresses or lectures. It is difficult for a common mind to acquiesce in this uncommon logic, according to which the Word of God does not permit a woman to preach, unless her discourse is given, not as a sermon, but as an address or lecture, and on special occasions, not in stated functions, and with receipt of the occasional fee or honorarium, not of a regular salary. This remarkable deliverance was adopted without debate, even as it is written, "The prudent shall keep silence in that time, for it is an evil time." The higher criticism, against which the Assembly has so strenuously contended for the Word of God, has dealt, and can deal, no such damaging assault upon the authority of Holy Scripture with the common mind as in making it responsible for so preposterous a conclusion.

Long Beach Parliament

This seaside gathering was opened on Sunday, July 5, at Long Beach, Long Island. Dr. James Millard Philputt, the President, preached the sermon. This is the beginning of the third season of this "Summer Parliament," which has been legally incorporated and claims to be "past the experimental stage." Through the substantial kindness of friends an auditorium has been built for Parliament purposes, in which the beginnings of a summer school will be established at once. Courses in kindergarten, music, art, elocution, and physical culture are announced, under the supervision of specialists. Among the popular lectures on the programme are: "A Great Birthday," by the Hon. Wallace Bruce, ex-Consul to Edinburgh; Mr. S. H. Berry, "Messages of the Flowers;" "Social Life in London," the Rev. J. W. Hegeman; "Atlanta to the Sea," the Hon. J. A. Goulden; "Stars and Stripes," General George B. Loud; "Good Citizenship," the Rev. J. F. Carson; "Lincoln the Good," the Rev. F. C. Iglehart; "Napoleon Bonaparte," the Rev. J. M. Philputt; "Weather Bureau," Mr. E. B. Dunn; and "Human Brotherhood," Mr. George Hawthorne Smith. A number of notable preachers from New York, Brooklyn, and Philadelphia are expected to officiate at the Sunday morning services in the Chapel from week to week. There are to be series of lectures on "Household Economics," by Miss Edith A. McIntire; "Industrial, Social, and Ethical Problems of the Age," by the Hon. Charles Henry Ham; "First Aid to the Injured," by Dr. Martha C. Holmes; and "Health Talks," by Dr. J. L. Barton. One of the most interesting features will be the "Bible Conference," beginning on July 26, under the direction of the Rev. Robert Cameron, of Boston. Some of the eminent Bible students of the country will be in attendance. If the programme of the season is realized, the people of the Long Beach Summer Parliament will enjoy a profitable course of entertainments.

The New Work of the Volunteers

The Volunteers, under the direction of Commander and Mrs. Ballington Booth, are steadily growing in influence and usefulness. This is perhaps due as much to their wisdom in selecting at least one distinct field of Christian service. It has been known for some time that Mrs. Booth has had on her mind and heart the feeling that more ought to be done for the spiritual life of the inmates of the various jails and prisons. To this work she has especially devoted herself, and if the reception which she has had at Sing Sing is a prophecy of the work which is to be done in the future, great results may be expected. The presence of such a charming personality in such a place is itself a benediction, and when to that are added her words of earnest and beautiful hopefulness and her simple and direct way of presenting the great truths of the Gospel, it will be seen that there is opening before her possibly a unique career. Others, of course, have undertaken similar work, but perhaps no other organization so systematically. This is by no means the only work of the Volunteers, but it is the only one which just now calls for special mention. If Mrs. Booth should choose to give herself chiefly to the preaching of the Gospel in the prisons and jails of the land, she would surely find a field waiting for just such work.

Called to Princeton

The Second Presbyterian Church of Princeton has just extended a call to the Rev. Maitland Alexander, pastor of the Presbyterian church at Long Branch. Two circumstances give peculiar interest to this call. The first is the fact that the pastor of this church will have a peculiarly far-reaching influence through the students of Princeton College and Seminary; and the other is in the family connection of the young preacher to whom this honor has come. The Alexanders have been closely connected with Princeton and its institutions for many years. The Rev. Archibald Alexander, D.D., the distinguished preacher and theologian, was an honored professor in Princeton Seminary for a long time, and was chairman of the meeting which organized the Second Church in 1847. His son, Archibald, Jr., was Clerk of the same meeting. Maitland Alexander was graduated from Princeton College in 1889, and from Princeton Theological Seminary in 1892. He has been pastor at Long Branch since, and has succeeded in building up a good church in four years' ministry. This success brought him prominently before the Princeton people. His father, Mr. Lewis Alexander, of this city, is a trustee of Princeton University, and the son was recently elected to the Board of Directors of Princeton Seminary, an office seldom held by so young a man. It is generally believed by the people of Princeton, and with good reason no doubt, that Mr. Alexander will accept the call.

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Books and Authors

Literary Anecdotes [1]

This work is printed on hand-made paper, with a respectable margin and fire-new type. Besides, there are facsimiles of handwriting, of title-pages of rare books and of first editions, with interesting portraits and other pictures. There is as a frontispiece an etched portrait of the "mad poet," William Blake. Perhaps it is idealized as a picture; even so, it is not much of an ideal. One cannot understand how this gross creature saw at sunrise, not an orb of fire, but "an innumerable company of angels."

This collection of strayed writings is sure to be warmly welcomed by lovers of literature, for it is just the thing we all have wanted. It collects and preserves the minor literature that we need in order to understand the evolution of thought, and in order to clear up many an obscurity. The volume opens up with a true account of Blake's trial for sedition. It would have been a vast misfortune to the world had Blake been hanged for treason, yet one cannot help suspecting that the irritable, impracticable, heretical old man did say what the truculent soldier charged. After this comes Arthur Henry Hallam's early appreciation of Tennyson's primary book of verse, and then follows a poem on the death of the late Laureate, executed (pardon the ambiguity here) by H. Buxton Forman, and next comes an opinion of Tennyson, uttered at his first rising above the horizon, by Elizabeth Barrett Browning. Then comes an account of a neglected genius of some magnitude, Thomas Wade. The fifty sonnets here printed are somewhat unconventional in form, but in thought they are profound and poetical—in spots. We quote from one sonnet:

> Perpetual moanings from the troubled sea
> Of human thought, and wails from the vex'd wind
> Of mortal feeling, fill our life's wide air.

Another sonnet on "Beethoven's Sonata with a Funeral March" closes this way:

> this mighty music speaks sublimely,
> The dark scene it proclaimeth glorifying;
> Evolving the Eternal from the Timely;
> And seems attending, as its death-note rolls,
> An awful army of triumphant souls,
> Toward Eternity in thunder flying.

There is a world of suggestion in the lines beginning:

> God cannot feel alone; for unto Him
> The love of all things is companionship.

It is true that the idea is as old as the Alexandrian Fathers and Dionysius the Areopagite. The longer poem herein set for conservation is worthy. It is "The Contention of Death and Love," and will not yield excerpts brief enough for sips; then follows "Helena," by Wade also. It is, as the author knew, an upset of Keats's "Isabella, or the Pot of Basil." The poem is powerful and picturesque, and contains good bits.

> No learned music; soul-impenetrating,
> Supreme in the authority of sounds,
> Death-ceremonies with great pomp enstating.

Wade was indeed a poet, for no one but a poet could have written this:

> Paradise of shadows brave,
> Whose substances were sorrowing to their grave.

The next preciosity in this volume is a collection of the Landor-Blessington papers. The savage old poet who "strove with none, for none was worth his strife" (!) makes the following remark, intended to be final, in the matter of the Countess of Blessington: "Enough has been said vituperatory about the mistress of that mansion. I disbelieve in the tales of her last friendship; an earlier one affords more cause for admiration than for censure. She had been attached to a very handsome man, whose habit of gaming ended, as it often does end, and always should, in utter ruin and expatriation. She resolved to follow him. At that time she resided at Brighton. Lord Blessington was also there, and heard of her distress. He had seen enough of her to love her ardently, but, instead of making any proposal to her, he wrote to request to know whether a thousand pounds or two could bring back her friend in safety. She answered as only a generous heart can answer one equally generous, and wrote immediately to the person concerned. He replied that he was ruined beyond redemption, and could not return to England, nor stand between her and fortune. Lord Blessington on receiving this intelligence called upon her. The exile received from her one hundred pounds quarterly until his death. She made an ample allowance to her father and her brother, and brought his children to live with her. Lord Blessington told me that he offered her an addition of a thousand pounds to her jointure of three, and could not prevail upon her to accept the addition. Virtuous ladies! instead of censuring her faults, attempt to imitate her virtues. Believe me, that if any excess may be run into, the excess of tenderness is quite as pardonable as that of malignity and rancor."

The Shelley-Hunt correspondence gives a glimpse of the private relations existent between Byron, Leigh Hunt, and Shelley. There is a sketch of Richard Henry (who himself altered Henry to Hengist, for a whim) Horne, and a poem of his, lost, strayed, or put in some prison cell—"Delora" is the name of the screed; and the world must accept the verdict of poets that Richard Hengist Horne was a poet as well as incontestably an artist with dumbbells and the single-stick. The final article in the volume is "Materials for a Bibliography of Robert Browning's Writings." It is extensive, and seems to be careful and complete. Incidentally it explains many an obscure point in the poems of the bard of Asolando. The editors do not tell us how many volumes they expect to make out of the materials. Mr. H. Buxton Forman has done much of their collecting and writing. The work is an excellent device for using material left over from biographies and literary studies—material which does not bear directly upon the point, yet is too valuable to cast into the waste-basket.

Finally, the chief charm that one enjoys while reading these writings comes from the subconscious belief that they are in no way conducive to the *summum bonum* of the late Jeremy Bentham. They are entirely *dulce*, without any discoverable *utile*. Is not that one test of "pure literature"? Mr. Le Gallienne will kindly hand down an opinion, or the minor critics may indulge in a magazine symposium over the subject.

[1] *Literary Anecdotes of the Nineteenth Century; Contributions Towards a Literary History of the Period.* Vol. I. Edited by W. Robertson Nicoll and Thomas J. Wise. Dodd, Mead & Co., New York.

Eugene Field's Works [1]

One can imagine with what pleasure Eugene Field would have held in his hand one by one the ten volumes which make up the new Sabine Edition of his Complete Works; for there was as much of the bibliophile as of the man of letters in the author of "Dibden's Ghost." He had as great a fondness for the outside of a book as for the inside; he was as much a critic of type and binding as of style and form. His delight in book-collecting was contagious. It inspired some of his happiest verses; it furnished him with some of his most taking stories; it beguiled him from many cares, compensated him for much work, and was no small element in the general charm of the man. To those who knew Eugene Field the form in which his works have now been given to the world in a definitive edition is a matter of peculiar pleasure. The fastidious book-maker and book-lover could not have desired a more attractive dress for his own thoughts than that which is furnished in the Sabine Edition, the volumes are so well proportioned, and all the appointments of the books so carefully arranged and so tastefully combined. To the readers of Eugene Field the edition has special claims because it contains not only his entire work, but also a good deal of work which is entirely new. Volumes nine and ten—"Songs and Other Verses" and "The Second Book of Tales"—are entirely new, and the lovers of Field's wit and humor will be delighted to find in the latter volume "Culture's Garland," one of his most characteristic bits of work. Both in prose and in verse very material additions of new matter are to be found in this edition. An important feature of the edition is the series of introductions written by Mr. Field's friends, among whom were Francis Wilson, Joel Chandler Harris, E. C. Stedman, F. Hopkinson Smith, James Whitcomb Riley, and F. W. Gunsaulus—introductions which are in themselves graceful and valuable contributions to the study of the man and of his work. There is also a memoir by Mr. Roswell M. Field. The books exhale the personality of the writer; and yet it is in this case, as in every case, sadly evident that that personality was not completely expressed by the written word. The charm of the man lay in himself, and although that charm pervades much that he has written, it was so personal in its quality that one does not find it entirely expressed in any bit of his work. It is, perhaps, most definitely felt in his verses about children, or in those tender and pathetic verses in which he sought to express the common emotions of the common lot. There was in Field's nature a genuine childlike element, great simplicity, affection, and tenderness. These were the qualities which made children so interesting to him and which made him so interesting to children—qualities which inspired him to write some of the best verse about childhood which has yet been written on this continent. "Of

[1] *The Writings in Prose and Verse of Eugene Field.* Sabine Edition. Charles Scribner's Sons, New York. 10 Vols. $15.

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all American poets," says Mr. Hopkinson Smith, "Field, it seems to me, best understood the heart of a child. To see him with children, or to hear him recite his poems of childhood, gave one a delightful glimpse into the warm, tender heart of a man who could bear himself among men not only with strength, but with a kind of aggressive audacity." This element of heart was so prominent in Eugene Field that his friends never found it possible during his lifetime to judge him from a strictly critical point of view, and now that he is gone they find it still more difficult. The charm of the man quite beguiled criticism out of its critical temper. It became at once appreciation and recognition. It is too early to assign his place or to pass judgment upon the enduring quality of that which he wrote. Much of it will undoubtedly perish. It was the work of the moment, and when the moment has passed the work will go with it. Some of it was distinctly below his own highest level of execution, but there is a residuum full of individual humor, touched by individual emotion, which expressed the very soul of the man and which is likely to remain in the years to come.

At a time when, in his "Rome," M. Zola holds up Leo XIII. as a pseudo-friend of the laboring man, it is of peculiar interest to read, in the last-issued volume of that excellent series "Public Men of To-Day," what Mr. Justin McCarthy has to say about the present Pope. Though his Holiness has made efforts towards a system of international agreement with regard to the conditions of labor, his conviction is that by no possible intervention of mere State legislation can the reconciliation of capital and labor be accomplished; he is satisfied that a great moral and religious influence must also be brought to bear. He utterly condemns the notion that class is hostile to class, but declares that in the precepts of religion is to be found the guidance of each class with regard to its duties towards the others. Mr. McCarthy does well, not only to recount the history of the Roman Catholics and our Knights of Labor, but also to explain the Pope's insistence as to the State's passing new labor laws allowing proper rest for soul and body, and as to the State's encouragement of workingmen's unions, and of those made up of employers and employed. No wonder that a great author, after reading the Papal Encyclical on Labor, wrote: "On that old theater from which some people believed it forever banished the Papacy beholds a new personage, of its own order indeed, but very different from those whom during a thousand years the world has seen." Take Pius IX., for instance. Even Mr. McCarthy has to confess that the biographer of the late Pope writes the history of an era rather than that of a man; the biographer of Leo XIII. writes the history of a man rather than that of an era. We are not surprised, therefore, to find on every page of Mr. McCarthy's admirable book the distinct impress of a great personality. The chapters on the Kulturkampf in Germany and on the reconciliation of the Church to the Republic in France are of much value—the latter account reminding one of the equally vivid description given by the lamented Jules Simon in his "Quatre Portraits." More interesting, however, from the Irish leader, is his account of the political and agrarian agitation in Ireland, and of the papal as distinguished from the Irish Catholic connection with that agitation. In the course of this we learn some surprising facts: that the English Catholics belong almost always to the higher classes in social life—they belong, for the most part, to the landlord order, and generally have no sympathy with the cause of Irish Home Rule. We learn also that religion has a deeper hold on the native American populations than it has on the general population of Great Britain. "Perhaps in no other country in the world is there so large a proportion of the population who are absolutely indifferent to all religious questions, and into whose lives religion never finds entrance at all." Americans must take special note of the chapters on the Pope and the Slave (for we are reminded that when our Civil War broke out the Government of Pius IX. was one of the very first to express sympathy with the side of the North), and on the present strong relations established by the Vatican in this country. There is not a dull page in the book; even the various Encyclicals are new reading with Mr. McCarthy's comments. He makes his work one describing the man in his career rather than the man's career. Leo XIII. is a great ecclesiastic, statesman, friend of hunankind. Except Gladstone and Bismarck, there is no more interesting living figure. In his *Leo XIII.*, Mr. McCarthy falls not a whit behind the biographers of those other figures in comprehensiveness of vision or clearness of style. As in the old-fashioned system in theaters, where a serious drama was followed by a farce, so, at the close of this earnest essay, we find a delicious chapter on the christening—not the baptism, as we are told—of Prince Boris of Bulgaria, an odd and modern version of Abraham's sacrifice. (Bliss, Sands & Foster, London.)

The two more recent volumes of the "Expositor's Bible" are the second volume on the *Book of Jeremiah*, by W. H. Bennett, M.A., and the other on the *Song of Solomon and the Lamentations of Jeremiah*, by W. F. Adeny, M.A. Mr. Bennett's work is a conclusion of the Commentary begun by the Rev. T. J. Ball, and it is notable, first of all, for its fine literary flavor, which, by the way, well befits the writings of a prophet who is ranked in literary form with Demosthenes, Phocion, Dante, Milton, and Savonarola. The book begins with a historical preface of the period succeeding the fourth year of Jehoiakim (B.C. 605); following that, the author analyzes the successive periods in the prophecy of the book. He abounds in literary allusions and historical parallels, which renders his work unusually suggestive for the reader and preacher. Notwithstanding the last chapter, which is headed "Review," and the Epilogue added thereto, there appears to be a lack of unity and of climax to the work. Mr. Adeny's theory of the Song of Solomon is that it was written in the northern kingdom not later than fifty years after the death of Solomon, and that it sets forth the character of a simple girl who is proof against temptations to share the splendor and magnificence of the King, preferring to remain true to some poor man whom she loves. He regards the book as the work of a single writer, and not as a compilation of ballads—the theory put forth by Herder in the last century. The treatment given to the book known as the Lamentations of Jeremiah is somewhat novel. Mr. Adeny first enters into a discussion of Hebrew elegiac poetry; he then accepts the authorship of Jeremiah, upon the ground that it is not possible to hit upon another person with reasonable assurance. He perceives that the writer of these elegies regards the city as a definite organic unit, responsible for the evils, moral and physical, which bring upon it their retribution. The deeper questions of politics and statecraft involved in the ruin of Jerusalem are discerned by prophet and commentator in the several lamentations. The analysis is a subtle examination of the moral problem in its relation to social life. The commentary is enriched with fresh, striking illustrations of the principles and incidents that are discussed, and so, upon the whole, we may pronounce it one of the most satisfactory performances in the series that has thus far appeared. (A. C. Armstrong & Son, New York.)

There are no darker pages in the annals of discovery and conquest than those that bear the record of the early history of the *West Indies and the Spanish Main*, as it is repeated to us by any modern writer, and in particular by Mr. James Rodway, whose book we lay down with a sigh at man's inhumanity to man. Mr. Rodway has compressed into one volume of a moderate size the story of the mad quest for gold which moved the navigators and discoverers of the fifteenth and sixteenth centuries. The Spanish treatment of the natives of these lands was atrocious, as every one knows. The poor Indians took refuge in suicide. Later years were made dark with slavery, with buccaneers, and with pirates. The abolition of slavery came too late. The native races and the imported negroes had become degenerate and demoralized. There is a manifest timeliness about this book, in view of the Cuban question, for Mr. Rodway gives a clear presentation of the problem that must be met in bringing the West Indies and the Spanish Main into the current of modern civilization. On this subject he does not pretend to say the final word. Indeed, the book does not seem to have been written with a political purpose, but rather in order to draw attention to a rich and lovely region of the globe that has fallen into neglect. The solution of the problem, in our opinion, will be this: As the population of the world increases, a new and hardier race will populate these regions and develop them. There is little reason to hope that the present inhabitants can be regenerated. (G. P. Putnam's Sons, New York.)

Studies of Childhood. By James Sully. (D. Appleton & Co., New York.) A book by a specialist upon a somewhat special theme, but written in a popular and interesting style. Mr. Sully has not written "a complete treatise on child-psychology, but merely deals with certain aspects of children's minds." The book is really a collection of essays, most of which have already appeared in the "Popular Science Monthly." While all are important, two appear to be particularly suggestive contributions to child-psychology—"The Little Linguist" and "The Young Draughtsman." To trace child-talk from cries and imitative babblings on through the invention and learning of words into the construction of real sentences is a delightful task. Few persons realize how much thought, balancing, judgment, the mind of the wee one who learns his mother tongue must do. The process of language-learning by the child repeats that pursued by the race. The drawings of children show much of interest. Sully studies the pictures of men, of animals, and of men on horseback—three favorite designs. A real development is traced through three stages: (*a*) the stage of rude, formless scribbling, (*b*) the stage of primitive design, (*c*) the stage of more sophistical treatment. They are carefully studied and adequately illustrated. If any parent or young teacher wishes to know why and how children should be studied, Mr. Sully's book will go far to tell them. It is a most sympathetic and suggestive book on child-study.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending July 3. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Mr. Henry James's manner has been so carefully developed and has now become so thoroughly a second nature that his readers have not learned to look for any new departure in his methods. The four short stories which make up his latest volume, with the very characteristic title of *Embarrassments* (The Macmillan Company, New York), bear abundant evidence of the conscientious care and fine skill of one of the most thorough literary workmen of the times; they also bring out the limitations of his insight and skill.——When one opens the pages of Mr. Brander Matthews's *Tales of Fantasy and Fact* (Harper & Brothers, New York), one comes upon an entirely different manner—a manner much more in touch with the quick and active spirit of the times; a manner characterized by alertness, inventiveness, and a certain brisk movement and expression. This group of short stories very well illustrates Mr. Matthews's facility and his range.——S. R. Keightley's story of adventure, *The Crimson Sign*, is a stirring

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picture of the siege of Londonderry (same publishers).——Mark Twain's *Prince and Pauper* (same publishers) has been very widely read in this country, and is especially popular with Mr. Clemens's younger readers.——*Artists' Wives*, the latest addition to the new edition of Daudet's works now coming from the press of Messrs. J. M. Dent & Co., but with the imprint in this country of the Macmillan Company, contains a group of brilliant character-studies from the hand of a man who understands with peculiar thoroughness the field of observation from which the women who appear in this book are taken.

Sir Walter Besant's latest story is called *The Master Craftsman*, and the title leads one to say that the author is himself notably a master craftsman in the art of fiction. The story is put together with Sir Walter's wonted skill, and though it will not take its place as one of the most important of his novels, it is pleasant reading throughout. The contrast between the two chief characters in the book, who are cousins, and who in the end exchange places in social life—the one leaving the West End of London and his place in fashionable clubs and fashionable society to become a boat-builder, and the other (a boat-builder by trade) plunging into the active life of politics and society—is extremely well carried out. (F. A. Stokes Company, New York.)——The same firm sends us a very clever short story by Robert Barr called *From Whose Bourn*. A disembodied spirit learns that his widow is accused of murdering him, and takes the greatest interest in the investigation which follows, trying, with the assistance of an ex-newspaper reporter of Chicago, who is now also in the spirit land, to lead those investigations into the right path. The complications are curious, and the real truth is well concealed up to the very end of the story.——Among other stories of the week which require but slight attention are Mr. L. McManus's *The Silk of the Kine* (Harper & Brothers, New York), the scene of which is laid in Ireland at the time of the conquest by Cromwell; and J. R. Cocke's *Blind Leaders of the Blind*, which purports to tell the romance of a blind lawyer, and which deals with mysticism and the impossible. (Lee & Shepard, Boston.)——*The Finding of Lot's Wife*, by Alfred Clark (F. A. Stokes Company, New York), also deals with the impossible, and reminds one in some ways of Rider Haggard's "She." The heroine of the story, after many wonderful adventures, actually discovers the cave in which the salt statue into which Lot's wife was turned is still standing. This culmination of the plot will give an indication of the character of the book.

A story which opens with the frank avowal by a penniless vagabond of good blood that he is going to rob the ancestral home of jewels secreted by his father, who sacrifices not only his property but his character to Prince Charlie, which ends after one hundred and fifty-nine pages with a pledge of allegiance to the United States made to Washington, and which has a strong infusion of midnight encounters and conspiracies, and a pretty love story, cannot be charged with lack of incident. *Sir Mark*, by Anna Robeson Brown (D. Appleton & Co., New York), embodies this quick-moving plot. It is a stirring romance.

The second and concluding volume of the *History of the Hebrews*, by Professor Kittel, of the University of Breslau, covers the period from the age of the Judges to the Babylonian exile. It is a history of the civilization of the Jewish people, hardly more remarkable for its scholarship than for its philosophic insight and literary power. The work of translation has been admirably performed by H. W. Hogg and E. B. Spiers. (G. P. Putnam's Sons, New York.)——A new edition of the *Babylonian Talmud*, edited and translated by Michael L. Rodkinson, brings before English readers that storehouse of Jewish thought in a systematized and intelligible form. The editor is a warm defender of the Talmud, and urges that ignorance of its literature has been the cause of its continued arraignment, and that translation furnishes the sure means of defense. Translation, however, has been the smallest part of his work. He has tried to free the original text from the interpolations and annotations that have accumulated during the centuries, and bring order out of chaotic mass. Volume one covers the regulations concerning the observance of the Sabbath. The work of Mr. Rodkinson has been revised by the Rev. Dr. Isaac M. Wise, President of Hebrew Union College, Cincinnati, Ohio. (New Amsterdam Book Company, New York.)——Dr. Frederic L. Luqueer's monograph upon *Hegel as an Educator* (The Macmillan Company, New York) presents the life of the man before examining his thoughts upon education. The method pursued is the interpretative one, and the study of Hegel as a man and Hegel as an educator forms an excellent introduction to the study of Hegel's philosophy. The monograph is one of the "Columbia University Contributions to Philosophy, Psychology, and Education."

The brilliant young Englishman whose first volume of poems bears the title of "Lapsus Calami" was the son of Mr. Justice Stephen, who at Eton, and later at Cambridge, distinguished himself by his unusually promising literary performances. His early death put an end to what promised to be a career worthy of the name he bore. His work in verse has now been collected and issued in a single volume under the title *Lapsus Calami and Other Verses*. (The Macmillan Company, New York.)

Mr. Henry A. Jones, author of "The Middleman" and other successful dramas, has put into book form his *Michael and His Lost Angel*, a play which had a moderate success on the stage. It is undoubtedly effective as a reading play. The story is that of the temptation and fall of a high-minded, spiritual man—a clergyman—of his public confession, and struggle towards expiation. The power of passion is forcibly presented. The style is strong though monotonous. (The Macmillan Company, New York.)

Sportsmen and travelers alike will find much to interest them in Mr. E. D. T. Chambers's *The Ouananiche and Its Canadian Environment*. The book is admirably illustrated, and contains a great deal of hitherto inaccessible information about the great "land-locked salmon," its natural history, and the right way of fishing for it. It also contains much other valuable information about Canadian sport and travel. (Harper & Brothers, New York.)

The dedication of the new buildings of Columbia University, of New York City, was an event in the history of education in this country. There are hundreds of people who will be glad to know that the eloquent address of the Hon. Abram S. Hewitt, LL.D., delivered on that occasion, has been published under the title *Liberty, Learning, and Property*.

To know God is the cry of many souls. *The Gospel of Experience*, by W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral, London (Longmans, Green & Co., New York), is an attempt to show men how they may know God. The chapters were prepared for the Boyle Lectures for 1895, and are in the modern spirit.

The idea of familiarizing a child with plant life and development, by bringing to its attention, through investigation, the plants with which it is familiar, is thoroughly pedagogical. This is the theory of *Seed-Babies*, by Margaret Morley. (Ginn & Co., Boston.) It is to be regretted that the writer lacks dignity in her method of presenting her subjects. The illustrations are accurate and beautiful.——To the Library of Useful Stories has been added *The Story of a Piece of Coal*, by Edward A. Martin. (D. Appleton & Co., New York.) The book is technical, and not intended as a primer for young readers. It will be of especial value to those studying without a teacher.

Literary Notes

—M. Paul Bourget has won his case against his publisher, M. Lemerre. The judgment forms a precedent, according to French authors the power of having their publishers' books examined.

—"Captain Courageous" is to be the title of Mr. Rudyard Kipling's new story; it will run as a serial in "McClure's Magazine" for six or eight months. It will appear in "The New Review" in England. It is a story of fishing adventure on the Banks of Newfoundland.

—Although the greatest of French philosophers, Descartes, was born three hundred years ago, there is no complete, satisfactory edition of his works. To remedy this defect, a subscription has been started in France and Germany by eminent metaphysicians and psychologists.

—The proceedings of the Baltimore Conference for Good City Government will be shortly published in a single volume by the National Municipal League (Philadelphia). Like its predecessors, the proceedings of the Philadelphia, Minneapolis, and Cleveland Conferences, it forms an important and substantial addition to the literature of municipal reform.

—Mr. Gladstone has written to Kenyon West, of whose book, "The Laureates," we lately spoke, in praise of that work. He says also:

> I appreciate the honor you do the "old country" in taking literary notice of the curious subject of the Laureateship. . . . There is much history connected with it. It seems always to have been a difficulty. I declined to advise filling it up. Yet Salisbury has done otherwise. . . .

—Some English newspaper critics have found a promising "boy poet" in the person of Edmund Curtis, a youth who works in an india-rubber factory where golf-balls are made. His verses attracted public attention, and a philanthropic gentleman agreed to educate him for three years. There was a touching scene when he said good-by to his fellow-employees. They shook him by the hand, shed tears, and said: "Don't forget that you came from the people; don't forget Silvertown and the miseries we suffer, and the things we have to put up with."

Books Received

For Week ending July 3

AMERICAN BOOK CO., NEW YORK
Quackenbos, John D. Practical Rhetoric. $1.

GINN & CO., BOSTON
Morley, Margaret W. Seed-Babies.

HARPER & BROS., NEW YORK
Chambers, E. T. D. The Ouananiche and Its Canadian Environment. $2.
Twain, Mark. The Prince and the Pauper. $1.75.
Keightley, S. R. The Crimson Sign. $1.50.
Matthews, Brander. Tales of Fantasy and Fact. $1.25.
McManus, L. The Silk of the Kine. $1.

LEE & SHEPARD, BOSTON
Cocke, James R., M.D. Blind Leaders of the Blind. $1.50.

LONGMANS, GREEN & CO., NEW YORK
Newbolt, W. C. E. The Gospel of Experience. $1.50.

THE MACMILLAN CO., NEW YORK
Daudet, Alphonse. Artists' Wives. Translated by Laura Ensor. $1.
Cornish, C. J. Animals at Work and Play. $1.75.
Jones, Henry Arthur. Michael and His Lost Angel. 75 cts.
James, Henry. Embarrassments. $1.50.
Dictionary of National Biography. Edited by Sidney Lee. Vol. XLVII. Puckle—Reidfurd. $3.75.
A New English Dictionary on Historical Principles. Edited by Dr. J. A. H. Murray. Diffluent—Disburden. Vol. III. 60 cts.
Stephen, James Kenneth. Lapsus Calami and Other Verses. $2.
Luqueer, Frederic Ludlow. Hegel as Educator. $1.

WILLIAM J. MEYERS, FORT COLLINS, COLO.
Meyers, William J. Inductive Manual of the Straight Line and the Circle. 60 cts.

NEW AMSTERDAM BOOK CO., NEW YORK
New Edition of the Babylonian Talmud. (English Translation.) Edited by Michael L. Rodkinson, and Revised by the Rev. Dr. Isaac M. Wise. Vol. I.

THE PETER PAUL BOOK CO., BUFFALO
Woodward, George Austin. The Diary of a "Peculiar" Girl. 50 cts.

G. P. PUTNAM'S SONS, NEW YORK
Kittel, R. A History of the Hebrews. Translated by Hope W. Hogg and E. B. Speirs. Vol. II. $4.20.

FREDERICK A. STOKES CO., NEW YORK
Clark, Alfred. The Finding of Lot's Wife. $1.
Barr, Robert. From Whose Bourn. 75 cts.
Besant, Sir Walter. The Master Craftsman. $1.50.

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The Spectator

The Spectator has respectful admiration for the wisdom and self-control of the man who left a witty story untold because, as he afterwards explained, he knew that if he told it every long-winded chap in the party would have one to cap it; and yet at the same time the Spectator looks back on a certain evening spent in thus capping stories as one of his most delightful experiences. It is without shame that the Spectator makes this statement, for though the delights of that evening were something of a commentary on human enjoyments, the Spectator has never claimed to be less mortal than his kind, and mortal man, however disapproving, could not have failed to find profound interest in the amusement suggested by the hostess of the occasion.

❀

It was after a little dinner where choice spirits only were assembled, and the company had drawn into a pleasant, confidential cluster in the drawing-room, when one of the number exclaimed, in response to some remark, "That reminds me of poor Mr. Jones. What an unfortunate affair it has been!" As it happened, no one present had heard of poor Mr. Jones's affair, and the little woman who had spoken—the most good-natured soul in the world—finding that she was a newsmonger, flatly refused to explain her remark. It was then that the genius of our hostess showed itself. She made the proposition that to keep the last speaker in countenance each member of the company should retail some titbit of harmless gossip which had come to his or her ears—nothing malicious, nor which could possibly create trouble, but some little piece of information concerning the affairs of our ne ghbors that good breeding would otherwise bid us ignore.

❀

Amid much laughter our hostess led the way. She told, if memory serves, a little tale of her next-door neighbor, whose children were the despair of the other mothers, so neat were they always, so daintily dressed. It had just been accidentally discovered that the lady had arranged a set of signals with her nurse. If she said, "Sarah, bring the children down to see Mrs. C.; don't stop to dress them; bring them just as they are," that meant, Hurry clean garments on the babies as soon as possible; while if she said simply, "Sarah, bring the children down," that meant, Let them really appear as they are. With this little tale as a start, the ball spun merrily around the circle. None of the stories had a grain more of malice than the one recorded, but they all showed up some little absurdity which our friends would fain have concealed. The company broke up at a late hour and the evening was a brilliant success, but the Spectator would like to advise that no one else play this capping game. He never will again.

❀

There are any number of such dangerous games, and, while he would like to refer to these briefly, the Spectator would have it clearly understood that he stands on this question as a lighthouse to warn, not to allure; though he sees himself in a position somewhat analogous to that of the anxious woman who, on leaving home, warned her children of the danger of thrusting beans into their nostrils, which piece of naughtiness, before unthought of by the young ones, was immediately put into practice.

❀

At one time and all over the country there seemed to be a perfect epidemic of abnormal kinds of games for grown people to play. The Spectator went to informal entertainments in those days with fear in his soul. A game called "Auction" was much in vogue, and for that unholy invention the Spectator had then, as now, no words of reprobation too strong. The manner of playing Auction was simple. Bids were allowed to all, ranging in a scale from a penny to one hundred dollars. The auctioneer chosen called out the name of some individual known to all the company, and the bidding began, the individual going to the highest bidder. Without any exception, the Spectator knows of no other game so exciting or so wholly mischievous. Its dangers are too manifest for comment, and its only legitimate interest lies in the study it affords of the bidders. The Spectator has often stood by during this favorite pastime and noted with amusement how the bidders threw unconscious sidelights on their own characters. "I'll bid fifty for her," cries one, "but not a cent more. She never has been decently civil to me." And another, "I'll bid ninety down for him. I don't like him, and he has been very rude to me, but I know he's fine," and so on, until it is easy for an onlooker to differentiate between those who have the power to form impersonal judgments and those who have no touchstone of worth outside the eternal ego.

❀

There is a certain fascination in such a game, because it calls out conflicting views and stimulates the players to entire frankness as to their position of mind towards the "lot" put up for sale. The Spectator, for instance, vowed repeatedly that nothing should ever tempt him to play so pernicious a game—nothing; and yet once, when a mere onlooker, he was, before he knew it, plunging in recklessly because he could not endure hearing the bids rising sixty—seventy—eighty on a man whom he knew to be a hypocrite deep-dyed. "What!" thundered the Spectator; "eighty for that fellow! You don't know anything about him. He's not worth two cents." So fell the Spectator. In passing, the Spectator would like to add that he has sometimes insisted on substituting the names of celebrities for those of personal friends, but he is forced to confess that "Auction," under these safe conditions, languished and died.

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Another game called "Truth" introduces some of the same elements of danger as "Auction," but here the victims have a chance of defense, even retaliation, and there may be merit, too, in for once seeing "oursel's as ithers see us," which is the point of the game. At the same time the Spectator has known old friendships dissolve and melt away under the test, and again he shakes a disapproving head. "Truth," as the Spectator has had the doubtful courage to play it, means that two friends shall sit down together and each write out exactly, without fear or favor, a description of the supposed character of the other—good points and bad. As may be imagined, the described and the describer do not always agree when the papers are read, for John as he knows himself and as his neighbor knows him has been always two distinct individuals, while John and the neighbor are equally likely to be mistaken in summing up the character of the veritable John. All sorts of proverbs as to playing with fire and edged tools are in the Spectator's mind, but he lets them stay there. If any of his readers want to play "Truth," he only hopes they may enjoy it. The Spectator played the game but once. Perhaps he was unfortunate in the friend he played with—he would like to think so.

❀

There are some people who love games of any kind, and others who loathe them. When these two elements meet, it is the latter which suffers, for the passion of playing games burns higher than the passion for not playing, and so the unwilling set their teeth and go through with it—suffering. In every company where games are being played one is sure to recognize here and there among the gay players a set, miserable face, wearing a fixed smile; for man is never so acutely unhappy as when feeling that he is being made a fool of, and those unwilling souls who have been made to "play" feel (and we must add look) something of that nature, their position being not unlike that of the boy whose father took him out into the fields for a holiday, bidding him enjoy himself, with the warning, "If you don't play and enjoy yourself, I'll whip you." To play games with enjoyment one must be an enthusiast, otherwise the torture is extreme.

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If such psychological pastimes as have been here quoted were all that was demanded of game-haters, it might not be so bad; but there are also a number of games which smack a little of horse-play, and yet have been popular in the extreme. Among them there is a certain "Jones Family," to whom the unwary were at one time introduced. Those who went through that ordeal will remember being sent from the room for a moment, then led in again to be presented to all the company lined up in a row. "The Jones Family, Mr. So-and-so—the Jones Family." To this day the Spectator feels all arms and legs as he remembers his introduction to this charming circle. For a comparatively modest being it is little short of agony to find a whole company of people mimicking one's every gesture of face, figure, to hear every word that is uttered repeated in chorus; and, to add insult to injury, the promoter of such personal attacks (so-called games) almost invariably remarks in a casual way that this particular trick played upon a witty man is to open opportunity for unlimited display of flashing humor—a remark calculated to stimulate the victim!

❀

So much against games; on the other side and for them the Spectator could say as much again, time and space permitting. One delightful evening of games he must recall in passing. Who could have failed to enjoy a game of "Twenty Questions" played with minds who could choose as subject "The stile that Mary sat on," and in describing it say that its use was for "the reception and detention of foreign *males*"?

Reproductive Powers of Forests

At the present time, writes Mr. L. C. Corbett, of West Virginia Agricultural Station, in "Garden and Forest," the guard ranges of the Alleghany Mountains, which extend into Monongahela County, West Virginia, are covered with a mixed deciduous forest of second-growth trees. This is one of the best examples that have come under my personal observation of the natural power of forest reconstruction. During the early half of the present century this region, embracing several thousand acres lying along the north bank of the Cheat River, was the seat of an active iron-making industry. The mountains afforded a bog ore which was accessible and of great value. The mountain slopes were then heavily wooded, and as the iron industry became established a demand for charcoal was created, and to meet this demand the woods were harvested and converted into charcoal. This industry began about 1789, and was most active from 1822 to about 1852, and continued in a small way until in 1868. The largest proportion of the timber removed for charcoal purposes was cut during the most active period of the industry, and before the middle of the century.

As soon as the charcoal-burning became unremunerative from the exhaustion of the timber supply and the substitution of coke for charcoal in the reduction of ore, these lands, which are too steep and rugged for profitable agriculture or grazing, were allowed again to fall into the hands of Mother Nature. It is true that fire has done much injury from time to time, but even with the adverse conditions of soil, exposure, and frequent fires, there is to-day upon these mountains a forest of second-growth chestnut, poplar, and oak worth many times the value of the land at the time the iron furnaces closed—a convincing example that our forests will reproduce themselves. This, we are told, is all well enough for the moist mountain districts of the Alleghanies, but will not hold in the deforested areas of Michigan, Wisconsin, and Minnesota. There is no ground for this argument, for when the forests were removed no rational system of reforestation was attempted. Even the protection of the area from fire has usually been neglected, and this alone will suffice to explain why the land stripped of its forest cover still remains bare. Natural reproductive powers have not been allowed an opportunity to assert themselves. Trees cannot grow so long as fires are allowed to run periodically over the exploited tracts.

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For the Little People

Robin's Shortcake

By Marie Gloden

Robin is out in the strawberry-patch;
Little lips and fat fingers the berries just match.
He's busily, busily picking, you see,
For Grandma has promised him shortcake for tea.

His big "farmer hat" lies close at his side;
To fill it for over an hour he's tried,
But so many berries got lost on their way—
Now *where* could they ever have gotten to, pray?

Grandma's been beating the light, creamy cake,
And now in the oven it's ready to bake,
As a queer little figure appears in the door,
Hugging his hat to his brown pinafore.

Berry-stained he from his crown to his toes,
Especially rosy his dear little nose.
Out on the table he rolls all his store
Of juicy, crushed berries—a handful, not more.

"Why, Robin," laughs Grandma, "those berries will make
For your tea such a very, a *very* 'short' cake!"
"Well, I fink I don't feel bery hungry for tea,
'Cause I tasted 'em while I was picking, you see.

"But if I eat *quick*, Grandma, some of that cake,
My bery own shortcake I fink I can make.
For the cake will catch up wif the berries, you see,—
Then there's *strawberry shortcake* right inside o' *me!*"

A Lively Cottontail

By E. L. Thurston

Dick is a young setter dog who lives on a large farm in Virginia, and spends his time hunting the rabbits—or cottontails—squirrels, and birds that inhabit the fields and woods. Many an hour he spends routing out the little creatures and driving them for safety into the most dense thickets.

But for the last few weeks he has more than met his match in a little brown cottontail, only half grown, which has outwitted him, again and again, with all the cunning of a fox.

This little rabbit—so near the color of the soil as to be easily overlooked—appeared in the yard one day just at twilight, and began nibbling the rose-bushes. Dick soon caught scent of him, and at once gave chase. The saucy rabbit flirted its white-tipped tail in the dog's face, and then bounded away into a neighboring wheat-field, leading his pursuer into the thickest and tallest of the grain. Here it crept to one side, unobserved, while every motion of the large dog was made visible by the waving grain. In his eagerness Dick frequently leaped clear of the wheat, in a vain effort to locate the little rabbit that had already quietly made its way out of the field, across the road, and into its thicket home.

After a half-hour's work a disgusted dog crept wearily out of the field and flung himself down on the back porch to rest.

The following day Dick spent the morning on the trail of the rabbit, but all in vain, for the latter wisely kept out of range until twilight. Then it once more appeared in the yard, and again Dick vainly chased it into the thicket. This time, however, the rabbit was forced to move more rapidly.

The little cottontail was very wise, and on his next appearance he kept nearer the grain in order to gain more of a start. But Dick also was prepared for his tricks, and gave chase so hotly that the stubby, white-tipped tail disappeared into the brush only a few feet ahead of the dog.

After a night or so the little cottontail renewed his visits, this time crouching down in the soil, the color of which he matched so well. Dick was playing about the yard, but he soon caught the familiar scent, and began a search. He did not discover the rabbit until only eight feet away from it, when for fully a minute they stood as if carved out of stone, looking at each other. Then the dog sprang forward, and the rabbit, instead of running away, jumped directly between Dick's legs, and so off into the bushes. As for the dog, he was so taken by surprise that he seemed to fall all over himself in his effort to stop. He gave up the chase at once, and returned to the house with his tail between his legs, as though he had been detected in a fault.

But the trail was becoming so familiar to Dick, and his adversary's tricks so well known, that the little brown rabbit had to think hard in order to keep up the fun and not lose his life thereby.

Sometimes he led the dog a lively chase across the open ground, then, by dodging suddenly to one side, would allow him to go blundering by. At other times, when Dick had become an expert in following the trail, he would dodge the dog, and, like a fox, work back over his own track, leaving his pursuer nosing about the ground for the lost scent.

Each day little Cottontail is growing larger and stronger, and better able to run swiftly, while he is constantly inventing new tricks to play off on Dick, whom he is fast training into a good hunter. But, hunter or not, Dick is not likely to get within reach of the stubby, white-tipped tail.

A Friend of the Helpless

The other evening in New York a policeman was strolling along one of the upper West Side streets not far from a stone-yard. Presently a white bulldog ran toward the policeman, barking as if for aid. The policeman was quite struck with the way in which the dog would give his bark and then bound back into the yard. He decided at last that he would see what the dog was trying to do. He followed him into the yard, and on the ground was a little white bundle. The policeman struck a match, and the little white bundle proved to be a baby. The policeman picked it up, almost afraid that the dog would bite him, but instead he wagged his tail and gave every evidence of being quite pleased at the policeman's act. The dog trotted along by the side of the policeman until the latter went into the station-house. When the policeman stopped, the dog wagged his tail and looked up into his face. When the policeman went into the station-house, the dog followed him, seemingly listened to what he said, and when the door was opened walked out. Evidently the little baby was a stranger to the dog. He had found it in this lonely place, and then done what he could to have the baby cared for. The policeman says that this is just a common street dog—probably one of the kind that naughty boys would think it great fun to tease, and to tie a tin pail to his tail and send him frightened down the street. But this dog was a real hero, and showed himself much more human than the boys who delight to torment him.

The Friend of a Prince

Prince Bismarck, the great German statesman, is a great admirer and lover of dogs, and has owned several remarkable ones. Among the rest was one that has been known as the Reichshund, or "The Dog of the Empire." Prince Bismarck was so fond of this dog that when he died recently he telegraphed the Emperor of Germany of the dog's death. Tyras was the dog's name. He was a most faithful companion of the Prince, accompanying him everywhere. He had a calm and dignified manner, and seemed to justify his right to the title of the friend of so great a statesman as Bismarck. Several years ago there was held what was known as the Berlin Conference in the city of Berlin, and Prince Bismarck was there, and with him Tyras. One day Prince Bismarck was talking with Russia's representative at the Conference. The Russian Prince was a man who gesticulated with vigor when he conversed, and in the progress of the conversation he made a movement toward Prince Bismarck which the dog thought was threatening. Tyras sprang at the Russian and bore him to the ground. Prince Bismarck caught the dog before he had any chance to injure the representative of Russia. So great was the feeling of the gentleman who was attacked by the dog that he always believed that Prince Bismarck set the dog upon him—a story which those who knew Prince Bismarck laughed at. It is said that Prince Bismarck cannot be consoled for the loss of Tyras.

It Was Alive

One of the English papers tells a very funny story about a sparrow. It says the sparrow was so small that it had hardly more than the promise of a tail. It was standing at the railing of the London Zoo; on the other side of the railing was a rhinoceros, very sleepy. It was so still that the sparrow, hopping about, hopped on it as if it had been the trunk of a tree. The sparrow hopped along its back toward its head, and then out on to the little horn on the nose of the rhinoceros. Possibly it tickled the rhinoceros when it got there, for the rhinoceros snorted. The poor little sparrow was simply paralyzed with fright. At last it moved to a corner, where it huddled as tightly as it could against the wall, and after a little gave out the saddest, most mournful little chirps, which seemed to say to those who watched it, "I hadn't the smallest notion that the thing was alive." The gentleman who tells this story said that he was the more impressed because the sparrows are always so perfectly self-possessed. You watch one get on a track in front of a horse-car and see how it will just fly out of the way of the horses, and go on attempting to find something to eat as though nothing had happened. A clanging fire-engine coming around a corner will startle a flock of sparrows, who will fly in the air and almost immediately, as soon as the engine has passed, settle back on the very spot from which they were frightened.

New Trimming

Ellis Island, in New York Harbor, is where the immigrants who come from Europe are landed before they are admitted to this country. Sometimes these people have to stay two or three days or more on the island. Recently there were landed at the island a mother and three little girls. After they had been examined they came to the city, but the mother had not spent her time in idleness while on the island. She had spent it in walking about the place with her children and in making them look prettier. In her walks she found scallop-shells. These she polished and made into epaulets, and fastened them on the shoulders of the little girls' dresses. The mother had carefully picked out shells to match the children's dresses, and the children, as well as the mother, were evidently charmed with the unique trimming.

Protecting Their Interests

Some school-girls in New York attending one of the grammar-schools have been greatly annoyed by the noise of the passing carts on the street in front of the school-house; the street is paved with Belgian pavement. They decided, before school closed, that they would petition the authorities to asphalt the street in front of the school-house. They drew up a petition, and all the girl pupils in the two higher grades signed it and sent it to the Department of Public Works, accompanied by notes setting forth the discomfort they were compelled to endure because of the pavement in front of their school-house. They have just received word that before school opens asphalt will be laid in the street.

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The Home Club

Household Economic Associations

There has been organized in Syracuse, N. Y., a Household Economic Association. The purpose of this Association is just what its title implies. It has an employment bureau where services can be hired for plain and fine laundry work, house-cleaning, sweeping, family cooking (by the day), general repairs, emergency service; services needed for entertaining; dressmaking and all kinds of sewing; nursing, massage, manicuring, shampooing; mending of china; making of lamp-shades; instruction in music, language, and physical culture. It might be called an Employment Emporium. The members of the Association are expected to recommend to the Employment Bureau the names of competent persons for all kinds of work. In October the Association will open its School of Domestic Science. The head of this department is a graduate of Pratt Institute, Brooklyn. The course consists of thirty-six lessons; the tuition fee is $10, with a charge of five cents per lesson for materials. The payment of $10 entitles the payee to attend a course herself, or to send a pupil, or she can pay the $10 and leave the selection of a pupil to the Association. This department will also give a series of lectures on domestic science and all subjects relating to the household. On the payment of fifty cents the payee becomes an active member of the Association. One dollar includes the use of the Bureau of Information free. Two dollars includes associate membership fee in the Household Economic Association and the use of the Bureau of Information; and $10 gives a scholarship in the School of Domestic Science.

The subject of domestic training in this country is a very serious one, as has been said many times. In a country where the employee of ten years ago becomes the employer of to-day, there is a constantly changing social relation; the very air the children breathe imbues them with a sense of the social possibilities of the future. It is doubtful if there can be found in this country an American-born girl who looks forward to domestic service as a field of permanent employment. The natural antagonism of the American-born girl to domestic service is recognized. It is perfectly useless to attempt to tell her of how much more money she can earn by entering domestic service than is possible in any other field open to her unskilled labor. The money does not attract her as much as the sense of degradation repels her. It is for this reason that schools for domestic training distinctively for servants in this country are always a questionable success. Their success is usually short-lived. The root of the problem of domestic service is not the servant, but the mistress. The astonishing fact remains that there are thousands of mistresses who will pay as high wages to the absolutely untrained girl as to the trained girl. The truth is, the American housekeeper's standard of service is one of money and not of skill or of character. Why should a girl make any sacrifice of time or money to become a trained servant when that training will not add to her income, nor establish any different relation between her and her employer? It is this that has brought chaos in the domestic service of this country. Mistresses will pay wages to cooks who are drunk a third of the time because two-thirds of the time they cook well. They will endure lying, cheating, ignorance, and impudence, and pay high wages—for what? Simply that they may be relieved of a few hours of domestic labor, or an interregnum of discomfort to the family—a discomfort largely due to absolute ignorance of household labor.

A great many women are unfitted to be employers. A dislike of manual labor, and ignorance of how to do it, make them as slaves to the people they employ. A sentimentality which mistakes laxity for kindness brings discomfort and disorganization into no small part of the homes of this country. Ignorance of the amount of physical labor which must be performed in the doing of the housework of a family makes the mistress of another temperament hard and unreasonable. When all is said and done, the relationship between mistress and servant is an unnatural one, and no solution has yet been found that places that relation on a natural basis. A servant becomes a member of the family. No intimate friend knows the idiosyncrasies of the individual members of the family, nor the secrets of the financial standing of the family, as does the servant, and yet there is no tie but the necessity of earning money on the one side, and the necessity of buying labor on the other side, to hold these two together. There is a bright side in the future. Domestic science has now become a part of the training in almost all the higher institutions of learning in this country. Domestic science in an elementary form is finding its way into the public-school systems of this country. Better-educated mistresses will certainly make very much better employers. The woman who knows how to do a thing herself has rational standards. She knows the possibility of failures; she knows how success is secured. It will not be, as it is often now, a case of ignorance attempting to govern ignorance. It will not be a mere question of the difference in social grade between mistress and maid as giving one the office of authority and the other of obedience. In the future the mistress will be mistress not because of the chance difference of social standing; she will be mistress because she knows, and that knowledge will compel a degree of respect that would not be conceded to the ignorant. The value of household economic associations cannot be overestimated, because they imply a study of the subject of household economics by the mistresses. They will give uniform standards to the community. They will compel, in order to stand well in the community, a closer attention to the details of housekeeping by the mistresses. They will in the end result in a saving in money; for the waste of ignorance, whether that ignorance is in the parlor or in the kitchen, is one of the causes of financial embarrassment to thousands of business men in this country. When a woman knows what a dollar will do in the household, knows because she has studied the value of a dollar in its economic relations to the household, she will resent waste in the right spirit; and when all housekeepers take the higher educational view of domestic science, the homes of this country will stand on a much surer financial foundation, as well as a much healthier and more sanitary foundation, than they do at present.

A Text for Thought

Tommy—Mamma, I wish you were interested in Foreign Missions.
Mamma—Why?
Tommy—'Cos Billy Barlow's mamma is, and she doesn't notice when Billy does naughty things.
—*Harper's Bazar.*

Doubtless Mrs. Jellyby has more followers to-day than she had when she sprang created from her author's brain. The Mrs. Jellyby of to-day differs from her original. She is more refined, and her subjects of devotion are nearer home. It is sometimes difficult for very good women to realize that the best service they can render their country is to devote the major part of their executive ability, intelligence, and interest to their own homes. There is not a shadow of doubt that if every home in the land were the center of interest from the best intelligence of the founders of that home, there would be less cause for the absorbing attempts to establish curative and reformative organizations in every community. Every neglected home is a menace to society, whether the cause of that neglect is philanthropic effort to reclaim society, or drunkenness. The charge is very commonly made against women that they always work from the subjective point of view. Perhaps it would be truer to say from the individual. If women commonly looked at life from the subjective standpoint, they would see their relations to the circle about them; that would mean always seeing themselves as a segment of a circle; realizing the part they bear to the whole, the dependence of the whole on their relation to it. The failure to recognize this relation wrecks the lives of too many women. Any life is wrecked that is torn from its true relation. No matter what the interest, or how important it may be in the eyes of the public, if it causes a woman to minimize her relation to her home, it is to just that degree a menace to the community.

The Democratic Platform

We give below in full the platform adopted by the Democratic Convention at Chicago last week:

We, the Democrats of the United States in National Convention assembled, do reaffirm our allegiance to those great essential principles of justice and liberty upon which our institutions are founded, and which the Democratic party has advocated from Jefferson's time to our own—freedom of speech, freedom of the press, freedom of conscience, the preservation of personal rights, the equality of all citizens before the law, and the faithful observance of constitutional limitations.

During all these years the Democratic party has resisted the tendency of selfish interests to the centralization of governmental power, and steadfastly maintained the integrity of the dual scheme of government established by the founders of this republic of republics. Under its guidance and teachings the great principle of local self-government has found its best expression in the maintenance of the rights of the States and in its assertion of the necessity of confining the general Government to the exercise of powers granted by the Constitution of the United States.

The Constitution of the United States guarantees to every citizen the rights of civil and religious liberty. The Democratic party has always been the exponent of political liberty and religious freedom, and it renews its obligations and reaffirms its devotion to these fundamental principles of the Constitution.

Free Coinage.—Recognizing that the money question is paramount to all others at this time, we invite attention to the fact that the Constitution names silver and gold together as the money metals of the United States, and that the first coinage law passed by Congress under the Constitution made the silver dollar the money unit, and admitted gold to free coinage at a ratio based upon the silver dollar unit.

We declare that the act of 1873 demonetizing silver without the knowledge or approval of the American people has resulted in the appreciation of gold, and a corresponding fall in the prices of commodities produced by the people; a heavy increase in the burden of taxation and of all debts, public and private; the enrichment of the money-lending class at home and abroad, the prostration of industry, and impoverishment of the people.

We are unalterably opposed to monometallism, which has locked fast the prosperity of an industrial people in the paralysis of hard times. Gold monometallism is a British policy, and its adoption has brought other nations into financial servitude to London. It is not only un-American, but anti-American, and it can be fastened on the United States only by the stifling of that spirit and love of liberty which proclaimed our political independence in 1776 and won it in the war of the Revolution.

We demand the free and unlimited coinage of both silver and gold at the present legal ratio of 16 to 1, without waiting for the aid or consent of any other nation. We demand that the standard silver dollar shall be a full legal tender, equally with gold, for all debts, public and private, and we favor such legislation as will prevent for the future the demonetization of any kind of legal-tender money by private contract.

We are opposed to the policy and practice of surrendering to the holders of the obligations of the United States the option reserved by law to the Government of redeeming such obligations in either silver coin or gold coin.

Bonds and Currency.—We are opposed to the issuing of interest-bearing bonds of the United States in time of peace, and condemn the trafficking with banking syndicates which, in exchange for bonds and at an enormous profit to themselves, supply the Federal Treasury with gold to maintain the policy of gold monometallism.

Congress alone has the power to coin and issue money, and President Jackson declared that this power could not be delegated to corporations or individuals. We therefore denounce the issuance of notes intended to circulate as money by National banks as in derogation of the Constitution, and we demand that all paper which is made a legal tender for public and private debts, or which is receivable for duties to the United States, shall be issued by the Government of the United States, and shall be redeemable in coin.

The Tariff.—We hold that tariff duties should be levied for purposes of revenue, such duties to be so adjusted as to operate equally throughout the country, and not discriminate between class or section, and that taxation should be limited by the needs of the Government honestly and economically administered.

We denounce as disturbing to business the Republican threat to restore the McKinley Law, which has

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twice been condemned by the people in National elections, and which, enacted under the false plea of protection to home industry, proved a prolific breeder of trusts and monopolies, enriched the few at the expense of the many, restricted trade, and deprived the producers of the great American staples of access to their natural markets.

Until the money question is settled we are opposed to any agitation for further changes in our tariff laws, except such as are necessary to meet the deficit in revenue caused by the adverse decision of the Supreme Court on the income tax. But for this decision by the Supreme Court there would be no deficit in the revenue under the law passed by a Democratic Congress in strict pursuance of the uniform decisions of that Court for nearly one hundred years, that Court having in that decision sustained constitutional objections to its enactment which had previously been overruled by the ablest Judges who have ever sat on that bench. We declare that it is the duty of Congress to use all the constitutional power which remains after that decision, or which may come from its reversal by the Court as it may hereafter be constituted, so that the burdens of taxation may be equally and impartially laid, to the end that wealth may bear its due proportion of the expenses of the Government.

We hold that the most efficient way of protecting American labor is to prevent the importation of foreign pauper labor to compete with it in the home market, and that the value of the home market to our American farmers and artisans is greatly reduced by a vicious monetary system which depresses the prices of their products below the cost of production, and thus deprives them of the means of purchasing the products of our home manufactories; and, as labor creates the wealth of the country, we demand the passage of such laws as may be necessary to protect it in all its rights,

Labor Arbitration.—We are in favor of the arbitration of differences between employers engaged in inter-State commerce and their employees, and recommend such legislation as is necessary to carry out this principle.

Railway Control.—The absorption of wealth by the few, the consolidation of our leading railroad systems, and the formation of trusts and pools require a stricter control by the Federal Government of those arteries of commerce. We demand the enlargement of the powers of the Inter-State Commerce Commission, and such restrictions and guarantees in the control of railroads as will protect the people from robbery and oppression.

Economy.—We denounce the profligate waste of money wrung from the people by oppressive taxation and the lavish appropriations of recent Republican Congresses, which have kept taxes high while the labor that pays them is unemployed, and the products of the people's toil are depressed in price till they no longer repay the cost of production.

We demand a return to that simplicity and economy which befits a Democratic Government, and a reduction in the number of useless offices, the salaries of which drain the substance of the people.

Federal Interference.—We denounce arbitrary interference by Federal authorities in local affairs as a violation of the Constitution of the United States and a crime against free institutions, and we especially object to government by injunction as a new and highly dangerous form of oppression, by which Federal Judges, in contempt of the laws of the States and rights of citizens, become at once legislators, judges, and executioners; and we approve the bill passed at the last session of the United States Senate, and now pending in the House of Representatives, relative to contempts in Federal courts and providing for trials by jury in certain cases of contempt.

Pacific Railroad Bill.—No discrimination should be indulged by the Government of the United States in favor of any of its debtors. We approve of the refusal of the Fifty-third Congress to pass the Pacific Railroad Funding Bill, and denounce the efforts of the present Republican Congress to enact a similar measure.

Pensions.—Recognizing the just claims of deserving Union soldiers, we heartily indorse the rule of the present Commissioner of Pensions that no names shall be arbitrarily dropped from the pension roll; and the fact of enlistment and service should be deemed conclusive evidence against disease and disability before enlistment.

New States.—We favor the admission of the Territories of New Mexico, Arizona, and Oklahoma into the Union as States, and we favor the early admission of all the Territories having the necessary population and resources to entitle them to Statehood, and, while they remain Territories, we hold that the officials appointed to administer the Government of any Territory, together with the District of Columbia and Alaska, should be bona-fide residents of the Territory or district in which the duties are to be performed. The Democratic party believes in home rule, and that all public lands of the United States should be appropriated to the establishment of free homes for American citizens.

We recommend that the Territory of Alaska be granted a delegate in Congress, and that the general land and timber laws of the United States be extended to said Territory.

The Monroe Doctrine.—The Monroe Doctrine as originally declared, and as interpreted by succeeding Presidents, is a permanent part of the foreign policy of the United States, and must at all times be maintained.

Cuba.—We extend our sympathy to the people of Cuba in their heroic struggle for liberty and independence.

The Civil Service.—We are opposed to life tenure in the public service. We favor appointments based upon merit, fixed terms of office, and such an administration of the civil service laws as will afford equal opportunities to all citizens of ascertained fitness.

Third Term.—We declare it to be the unwritten law of this Republic, established by custom and usage of one hundred years, and sanctioned by the examples of the greatest and wisest of those who founded and have maintained our Government, that no man should be eligible for a third term of the Presidential office.

Great Waterways.—The Federal Government should care for and improve the Mississippi River and other great waterways of the Republic, so as to secure for the interior States easy and cheap transportation to tidewater. When any waterway of the Republic is of sufficient importance to demand aid of the Government, such aid should be extended upon a definite plan of continuous work until permanent improvement is secured.

Confiding in the justice of our cause and the necessity of its success at the polls, we submit the foregoing declarations of principles and purposes to the considerate judgment of the American people. We invite the support of all citizens who approve them and who desire to have them made effective through legislation for the relief of the people and the restoration of the country's prosperity.

THE MINORITY REPORT

We give also the report offered by a minority of the Committee on the Platform and rejected by the Convention:

To the Democratic National Convention: Sixteen delegates, constituting the minority of the Committee on Resolutions, find many declarations in the report of the majority to which they cannot give their assent. Some of these are wholly unnecessary. Some are ill-considered and ambiguously phrased, while others are extreme and revolutionary of the well-recognized principles of the party. The minority content themselves with this general expression of their dissent, without going into a specific statement of these objectionable features of the report of the majority.

But upon the financial question, which engages at this time the chief share of public attention, the views of the majority differ so fundamentally from what the minority regard as vital Democratic doctrine as to demand a distinct statement of what they hold to as the only just and true expression of Democratic faith upon this important issue, as follows, which is offered as a substitute for the financial report of the majority:

We declare our belief that the experiment on the part of the United States alone of free silver coinage and a change in the existing standard of value independently of the action of other great nations would not only imperil our finances, but would retard or entirely prevent the establishment of international bimetallism, to which the efforts of the Government should be steadily directed. It would place this country at once upon a silver basis, impair contracts, disturb business, diminish the purchasing power of the wages of labor, and inflict irreparable evils upon our Nation's commerce and industry.

Until international co-operation among leading nations for the coinage of silver can be secured, we favor the rigid maintenance of the existing gold standard as essential to the preservation of our National credit, the redemption of our public pledges, and the keeping inviolate of our country's honor. We insist that all our paper currency shall be kept at a parity with gold. The Democratic party is the party of hard money, and is opposed to legal-tender paper money as a part of our permanent financial system, and we therefore favor the gradual retirement and cancellation of all United States notes and Treasury notes, under such legislative provisions as will prevent undue contraction. We demand that the National credit shall be resolutely maintained at all times and under all circumstances.

The minority also feel that the report of the majority is defective in failing to make any recognition of the honesty, economy, courage, and fidelity of the present Democratic Administration, and they therefore offer the following declaration as an amendment to the majority report:

We commend the honesty, economy, courage, and fidelity of the present Democratic National Administration.

DAVID B. HILL, New York.
WILLIAM F. VILAS, Wisconsin.
GEORGE GRAY, Delaware.
JOHN PRENTISS POE, Maryland.
IRVING W. DREW, New Hampshire.
P. J. FARRELL, Vermont.
LYNDE HARRISON, Connecticut.
DAVID S. BAKER, Rhode Island.
C. O. HOLMAN, Maine.
THOMAS A. C. WEADOCK, Michigan.
JAMES E. O'BRIEN, Minnesota.
JOHN E. RUSSELL, Massachusetts.
ROBERT E. WRIGHT, Pennsylvania.
WILLIAM R. STEELE, South Dakota.
ALLAN L. MCDERMOTT, New Jersey.
CHARLES D. ROGERS, Alaska.

AMENDMENTS OFFERED

The following amendments were offered by Senator Hill, of New York, and were rejected:

But it should be carefully provided by law at the same time that any change in the monetary standard should not apply to existing contracts.

Our advocacy of the independent free coinage of silver being based on the belief that such coinage will effect and maintain a parity between gold and silver at the ratio of 16 to 1, we declare as a pledge of our sincerity that if such free coinage shall fail to effect such parity within one year from its enactment by law, such coinage shall thereupon be suspended.

—John R. Green, who resides at Ellsworth, Ohio, is one of the few survivors who witnessed the battle of Waterloo, which occurred eighty-one years ago. Though ninety-eight years of age, Mr. Green is in full possession of all of his faculties, except that his eyesight is failing. He was born at Bolton, England, on July 25, 1798, and at the age of sixteen entered the British army.

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Sarsaparilla

The best—in fact the One True Blood Purifier.

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Correspondence

Social Ethics

To the Editors of The Outlook:

You have so many readers in the Congregational Church, North Adams, that I think it but just to them to be given the credit for *the first* Sunday class in Social Ethics, organized over a year ago, largely attended by college graduates, business men, and artisans, and conducted in a remarkably efficient manner by one of Berkshire's brainiest and most Christian men, a Scotch blacksmith, Alexander McDougal. At my installation, my friend Professor Commons, of Syracuse, gave the charge to the people, and carried back with him to Syracuse the idea of such a class, which we are glad to see realized in Plymouth Church.

The men of the church have also banded themselves together to do University Extension work, and a valuable course of seven lectures upon Evolution, by Professor J. F. Peck, of Williams, and a number of classes, are the result.

Please note also that your book review of Dr. Coyle's book is incorrect in referring to his "brief pastorate" in North Adams. The wish of his life was accomplished here. He was pastor for almost *ten* years, and the five hundred copies of his book sold in North Adams prove the esteem in which he was held. W. L. T.

—

Lend-a-Hand Book Mission

To the Editors of The Outlook:

Many of the readers of The Outlook have given valuable literary aid to the Lend-a-Hand Book Mission for two years. This practical educational movement carries pleasure, refinement, a higher standard of morals, wider religious views, and vigorous thought into small, obscure places where people lack ambition, because in the poverty of their surroundings there is nothing to awaken it.

Last year, in response to my appeals for second-hand books, magazines, and papers, one hundred and ninety-one barrels and boxes were sent, with the freight paid, into the South and Southwest; over nine hundred packages were carried by the mails, besides single books and periodicals. Those who collect and those who distribute lend a hand in this broad Christian work with equal enthusiasm.

In the South, teachers, ministers, King's Daughters, and others, are unwearied in their efforts to circulate useful publications among people living in the rural districts. There is a large class of warm-hearted, honest people, with good natural ability, who have enough to eat and drink, but no money to buy books or take magazines. Besides these are the mountain whites, whose lives are monotonous and hopeless; their neighbors are few and scattering, and they rarely get a glimpse of the outside world. Faithful Lend-a-Hand workers carry helpful papers and books into jails and prison camps; they put good reading into destitute churches and schools of both races, which is kindling a light in thousands of humble homes, and it will grow brighter and brighter in the coming generations.

In 1895 it was estimated that 30,000 people gained knowledge and pleasure through the Lend-a-Hand Book Mission. I heartily thank the many generous friends who have aided this inspiring work. Much has been accomplished, but other barren fields appear in view which cannot be passed by. A long list of applicants are waiting for the gift of second-hand reading. What is needed are books for school and Sunday-school libraries, back numbers of "Youth's Companion," Harper's publications, "Century," "Temperance Banner," juvenile illustrated Sunday papers, Bibles, picture cards, etc. A special request is made for the life of Jerry McAuley, "Pilgrim's Progress," Gospel Hymns, Testaments, etc., for at least five thousand convicts. Postage and freight in all cases should be *paid* by the donors of reading material, as those who distribute are unable to pay the cost of transportation.

All who have reading to offer are requested to write me a list of what has been collected, and I will return the address of an applicant. It is my duty to connect each correspondent who applies with some one who offers what is asked for. If letters of inquiry do not receive a reply, please write again.

SARAH P. BRIGHAM.

Lend-a-Hand Office, Boston, Mass,

—

Indian Industries

To the Editors of The Outlook:

"My friends, I want to make my own living, and not have meat thrown to me as to a dog."

This was the speech of an Apache Indian at the last Commencement of the Carlisle Indian School. His father, Juan, was brother to the famous Cochise, the leader of the Chiracahua Apaches, when, in 1872, General Howard and Captain Jefferds, in the "Cochise stronghold," waited "the decision of the great chief, who had hitherto for years spared no white people," as to whether they should live or die. This boy, Juan's son, who was present at the peace-making with these Apaches a score of years and more ago, stood in 1896 upon the platform of the Carlisle School, sent there as correspondent from the Chicago press. "My friends, I want to make my own living, and not have meat thrown to me as to a dog," was the keynote of his speech.

This is the spirit which the Indian Industries League wishes to stimulate in the Indians, individually, wherever found. The League does not propose to aid without investigation, nor to give its funds to the Indians and so sap their ambition. It will lend these where it believes that industry and energy will make of them stepping-stones to independence.

A young Indian wife, a graduate of the Carlisle School, whose husband, also a Carlisle pupil, was for a time engineer at the School, writes:

"We have at present a good chance to buy a steam-engine at $750. The agent said if we could raise $200 to pay down, for the balance he would give us three years' time—that is, we are to pay so much every year after threshing. He also promised to furnish Charles the saw this winter. So, you see, he would run the saw-mill, too, for that money. Kind friends in the East, I trust you will be able to help us in starting up a business for ourselves. If we could only get to start up this business, we can have reason to look forward to accumulate something for our future wants. We now have two children; our oldest boy is a little over five years old, and the baby is one year old. Charles will have to raise $200 (to pay down). For this reason we ask one hundred dollars; for if we cannot raise $200, a white man will get it (the engine), and there will be no benefit for the Indian. We will pay it back with interest."

There is also a special need among the Hualapai Indians in Arizona. The Government farmer in charge of these people, a man well indorsed, writes of them:

"Some of these men and women are engaged in cutting and packing in to the various mining camps (in the vicinity) fire-wood, mining timbers, and wild hay. These two occupations, however, are fast slipping away from them, as there are now a number of Mormons in the country, who, with wagons and teams, can haul in wood cheaper than the Indians can afford to do it; and with cheaper freight rates and a railroad through the Territory, hay can now be shipped into the country cheaper than the poor Indians can cut it and pack it on their ponies. Only a short time ago these two industries were nearly sufficient to support the tribe; now they amount to very little."

Mr. Ewing, the farmer, proposes the establishment of a fire-wood depot, with teams, or burros, so that the Indians could bring in fire-wood and compete with the whites.

The League asks for money to help the two young Indians to secure the steam-engine.

It also asks for money to buy, as a beginning of this industry, a team and wagon which shall be under the charge of Mr. Ewing, and loaned to the Indians to start them in business. The League will continue to own the team, or eventually will dispose of it, as circumstances indicate. It hopes that in time the Indians themselves will be able to buy it, and that this work will broaden and lead to other things also. Mr. Ewing says that there has been offered him a good span of work mules, a good set of harness, and a good wagon for $200. "An outfit of this character would be the thing for my Indians," he says, "and would be of very great service to them. If your League could purchase such an outfit, it would be what I would recommend." He has told the Indians of this prospect, and they have been very enthusiastic and asked many questions in regard to it, and especially "when they would be likely to get the proposed wagon and team?"

The Rev. Daniel Dorchester, D.D., the former Superintendent of Indian Schools, and having a wide and practical knowledge of Indian needs, advocates these plans; so also does the Hon. L. Edwin Dudley, whose influence for "Law and Order" has been so widely felt, and who, moreover, has had practical acquaintance with Indian work. Both these gentlemen are upon the Executive Committee of the Indian Industries League, which holds also other well-known names.

This Committee earnestly asks the friends of the Indians, and the public generally, to give it the means, which it has not at present, of starting these two industries, and of helping Indians elsewhere to regain what we as a people have taken from them, and what, above all things, we owe them—independence.

All money contributed for this purpose may be sent to Mrs. James C. Fisk, 32 Quincy Street, Cambridge, Mass., Treasurer; and all inquiries may be addressed to

FRANCES C. SPARHAWK,
Secretary Indian Industries League.

Newtown Center, Mass.

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A Wordsworth Memorial

Cockermouth was the birthplace of Wordsworth, and it has decided to erect in its park, as a memorial to the poet and his sister Dorothy, a very beautiful fountain. It is of polished dark-red Swedish granite, with (on the top) a bronze figure of a child. Standing on a plain basement, the fountain rises in a series of molded bases and shaft to the basin, which is a particularly fine block. From the middle of the basin rises the graceful molded pedestal on which is placed the bronze figure. On the shaft of the memorial is cut the inscription:

In Memory of the Childhood of
William and Dorothy Wordsworth,
Born within sight of this Fountain.
W.W., April 7th, 1770; D. W., Christmas Day, 1771.

Round the plinth at the base of the lower shaft runs the quotation:

Who cannot feel for every living thing
Hath faculties that he hath never used.

The erection of the fountain is the result of a movement among admirers of the poet in the locality of his birthplace, and the unveiling, it is understood, will be accompanied by considerable public ceremony.—*Westminster Gazette.*

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National Educational Association

From a Special Correspondent

The thirty-fifth annual meeting of the National Educational Association was held last week at Buffalo, N. Y. It was large, representative, and successful. Nearly sixteen thousand teachers were present from almost every State of the Union, and their deliberations were led by some of our ablest educators. More than forty well-attended general and departmental meetings were held, sustaining discussions of the highest interest.

The dominant note of the Convention was struck in this motto, selected by the Department of Physical Education: "The life of man in every part has need of harmony and rhythm." Throughout every session and debate this thought of the old Greek philosopher seemed to prevail, and, formulated or unformulated, this question seemed to be uppermost: "How shall the teacher so guide the child that the latter shall himself come to reach out after his own highest physical, mental, and spiritual development?"

A four days' meeting of the National Council of Education preceded the Educational Association meeting proper. The National Council is a sort of inner circle and directing body of the Association, and discusses matters pertaining to the higher education and questions of a more abstruse and technical nature than usually come before the Association. Its principal discussions this year were upon the "Higher Life in American Colleges," "Moral Instruction in Elementary Schools," and on a very learned and very able psychological paper by Dr. William T. Harris, United States Commissioner of Education, entitled "How the Will Combines with the Intellect in the Higher Orders of Learning." Throughout its sessions the Council, like the General Association, emphasized the need for greater social and moral as well as for greater intellectual results from the schools.

The main sessions of the National Educational Association began July 7, and lasted until July 10. They were held in Music Hall, which holds between three and four thousand people. The hall was packed at every meeting, and at several sessions overflow meetings of from fifteen hundred to two thousand were arranged, at which the principal addresses were repeated. Women made up a majority of nearly every audience. The opening session was a formal tribute to the memory of Horace Mann, led by Dr. Harris. It is needless to say that the ethical as well as the practical results of the great American educational reformer's work were strikingly presented. Tuesday evening President Dougherty, of the National Association, read a paper on the subject, "Do the Public Schools Meet Reasonable Expectations?" in which he took the affirmative. Dr. Nicholas Murray Butler, of Columbia College, spoke ably on "Democracy and Education." He said that the education of a great democratic people, like that of the United States, has other aims to fulfill than the extension of scientific knowledge or the development of literary culture. It must prepare for intelligent citizenship.

Wednesday's general session was given up to literature. Professor Brander Matthews, of Columbia, read a brilliant paper on "Literature and American Literature." There are three pre-eminent literatures which explain to us the life of our fellow-men, said he. These are the Greek, the French, and the English. Americans should study the two former to counteract a tendency in American literature to provincialism and colonialism. The sympathetic reading and interpretation of appropriate literary masterpieces in the class-room was advocated by Professor W. P. Trent, of the University of the South, as stimulating the pupil's sense for beauty, truth, and goodness, which, Professsor Trent declared, is the real object of introducing the study of literature into elementary schools.

Get back to nature, not only in methods of instruction, but as to the great fountain and storehouse of wisdom, was another rallying cry of the Buffalo Convention, emphasized in papers by President David S. Jordan, of Leland Stanford University, and by President M. G. Brumbaugh, of Juniata College. The function of nature-study in the cultivation of both morals and intellect was elaborated. The primary purpose of education is to promote the adaptation of the individual to social conditions, said Professor Albion W. Small, of the Chicago University, in discussing the relations of sociology to education.

Departmental sessions on kindergarten, elementary, secondary, higher, normal, art, music, industrial, physical, science, and business education, on manual training, child-study, and school administration, were largely attended and ably sustained. Especially notable were those on kindergarten, child-study, and physical education, at the last of which the Hon. James L. Hughes, of Toronto, told an audience of 1,500 how proper physical training tends to develop a strong intellectual and moral nature. In the kindergarten department Miss Caroline T. Haven, of New York, deplored the exclusiveness of some kindergartners and their tendencies to regard Froebel as the only educator worthy of study. Steps were taken in the child-culture department to form local circles throughout the country for the systematic study of the individual child.

Suggestive features of the Convention were the presence at nearly every session of "sisters" from the Roman Catholic schools of Buffalo, who say they are aiming to make their schools in every way the equal of the public schools in opportunities for intellectual development; and in the presence of large numbers of lady delegates who brought their bicycles and arranged a bicycle ride under the auspices of the Department of Physical Education, starting from the doors of Music Hall, over the splendidly paved streets of Buffalo. If some "fads" were aired at the meetings and some discussions appeared at times to lack definiteness in their practical application, nevertheless the thirty-fifth annual Convention of the National Educational Association has added dignity to the profession of teaching in the eyes of both teachers and the public by its size and ability, and by its reiterated demand for a broader general culture and a more thorough professional training for the teacher.

State Superintendent of Public Instruction Charles R. Skinner, of New York, was elected President, and Irwin Shepard, of Minnesota, Secretary of the Association, for the coming year. The next meeting will probably be held at Milwaukee or Minneapolis.

C. DE F. H.

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The Business World

The Week

Despite repeated attempts by professional "bears" to depress the New York stock sales on political reports, the market, though dull, held its own as regards price last week. Saturday's lists, indeed, showed advances over the quotations of Saturday, July 3. Burlington, Atchison, St. Paul, Manhattan, and Louisville and Nashville were among the active stocks chiefly dealt in, and all showed slight advances. Sugar and Tobacco also advanced a little. Foreign buyers continued to make purchases. The reports of railway earnings for June are accompanied by the total results for the first six months of the year. A moderate increase is shown over the total earnings for the first half of 1895, but when the great falling off in 1894 is considered, the results are far from being first class. The "Financial Chronicle" shows for 208 railroads total earnings of $408,922,648 as against $388,861,167 in 1895. Gold shipments last week were very small. Money on call was low. General trade is now naturally dull, and perhaps is even unnaturally dull. Weather and other crop conditions have been generally favorable. In the dry-goods trade the most important factor has been the reduction of production in the mills. The short-time policy is being widely adopted. Most of the Fall River mills will run on half-time during the summer.

Egyptian Cotton

In the manufacture of lisle-thread goods, American cotton abroad is now almost entirely superseded by the Egyptian product, which gives to fabrics a gloss like silk, and, with its long staple, is more adapted than the American article to the manufacture of the finer grades of hosiery and underwear. Egyptian cotton is, therefore, not only used extensively in Europe, but is actually imported into this country, last year's importation being over sixty thousand bales, and constituting over two per cent. of the staple consumed here. Last year's entire Egyptian product realized more than forty-five million dollars. This year's cotton crop is officially estimated to amount to five and a half million bales, exceeding that of 1893 by three per cent. The entire stock is exported. During the last decade the product has doubled in amount, and as desert soil is reclaimed, the cultivation of cotton is extended in preference to other crops, for the Egyptians are clever enough to perceive that their extra-long staple will always command a ready market at top prices. The extent of this year's cotton territory is considerably over a million acres. Of course the new basin projected on the Nubian frontier will, by means of enormously increased irrigation, multiply many times the cotton product of Egypt. This question of irrigation has always been the great matter for consideration in that land, once the granary of the world. As Mr. Penfield, our Consul at Cairo, reports:

The question of irrigation was considered and experimented upon by the Pharaohs and Ptolemies; it must have been, as in their day Egypt was the granary of the world. When Napoleon conquered the country in 1798, his engineers and *savants* were given the task of augmenting the cultivation of the soil that the peasantry might be lifted from degraded poverty. Mehemet Ali laid down the sword for the plow, and irrigation affairs have ever interested his successors. The Barrage, near Cairo, ministering to the fertility of the Delta, was built by them, with the aid of French constructive skill; and the reign of the present Abbas promises to be rich in triumphs of this order, whatever the nationality of the engineers whose abilities play a part. Since the events of 1882, a feature of the British co-operation in repairing the broken fortunes of the Nile country has been enhanced irrigation. Engineers of other nations have devoted untiring study to the safe storage of the surplus waters of high Nile, that they may be systematically employed during the months of low Nile, when the country is athirst; and none more unselfishly than Cope Whitehouse, an American.

Perennial irrigation is agreed upon by all taking part in the country's management, and it means much to the United States of America if those assisting the Khedivial Government possess the opinion expressed by their countryman, Explorer Baker, thirty years ago. Every acre wrested from the desert by the magical mud and water of the Nile will be capable of producing a bale of cotton, superior enough to command a quick market, presumably to the exclusion of a bale of American-grown cotton, for Egypt is already our aggressive competitor in that important fiber.

Whatever the crop may be in the Southern States, it surely is "king" in Egypt, with the Delta of the Nile for its throne. The soil and climate are so perfectly adapted to cotton-raising that it is the governing crop. A bird's-eye view of the area of cotton cultivation would give the outline of a half-opened fan. From the point of the Delta near Cairo it stretches nearly to Port Saïd on the northeast and beyond Alexandria on the northwest. The soil, first created by the deposits of the great river and ever fertilized by it, is perhaps the richest in the world, and is tilled with such ease and certain results as to compel the New Englander who sees it to draw a comparison between farming at home and that occupation there.

The French Silk Trade

From the latest report of the British Vice-Consul at Lyons it appears that the total production of raw silk in France last year was much less than in the previous one. In 1894 it was 1,974,000 pounds, while in 1895 itwas only 1,719,000 pounds. The production of cocoons was 20,484,000 pounds in 1895, against 23,287,000 pounds the previous year. From the figures of the Lyons Clearing-House, it seems that 15,056,300 pounds of silk were employed by the Lyons manufacturers last year, while a total of 3,146,500 pounds was used by those of St. Etienne. During the year both hand and power looms were fully occupied. The Lyons Chamber of Commerce estimates the production of silk goods at about 9 per cent. advance on last year, but the St. Etienne Chamber of Commerce shows a far more important increase of more than 30 per cent. The value of the silk manufactures of Lyons last year was £15,966,000, and of St. Etienne £3,752,400. This increase, as far as Lyons is concerned, is confined entirely to all-silk goods. The mixed goods, silk and cotton, wool, etc., show, on the contrary, a small decrease. The chief countries to which these goods are exported are England and the United States. The former took them last year to the value of £4,637,280, and the United States £2,886,040, being in each case an increase of the previous year. The importance of the trade between Lyons and England is shown by the fact that the gross weight of silk goods sent direct to England by fast goods train amounted last year to 3,467,000 pounds. This is exclusive of the goods sent by slow train, and those exported by Paris houses. The total export from France to England of silk goods of all descriptions last year was 4,286,000 pounds. During the year several new mills were built, and some of the old ones enlarged, increasing the number of power-looms from 25,000 to 26,000.

The Scilly Flower Industry

A correspondent of the London "Times" states that the growing of early potatoes has been completely superseded as the chief industry of the Scilly Islands by the cultivation of the narcissus for the English flower market. Ten or fifteen years ago the narcissus was looked on as an unmitigated pest by the farmers, and cartloads of bulbs were to be had for the asking by the pioneers of the new industry. But now the better sorts of narcissi cost from £1 to £2 per 1,000, and an acre of land takes 400,000 bulbs. About 400 acres are under this cultivation, and the islanders draw about £40,000 a year from this source. Nearly all the potatoes and other vegetables consumed in Scilly have now to be imported. As soon as the forcing of narcissi is over, the houses are filled with tomato-plants. A correspondent says that the cost of carriage from Scilly to Penzance is 3s. 6d. per cwt., which is excessive, and he suggests that the steamship service should be bought up and improved by the Great Western Railway Company, which would also develop the tourist possibilities of the island.

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William McKinley

A PERSONAL STUDY

By MURAT HALSTEAD

The Outlook in this article will offer its readers a character-sketch and a reflection of personality as opposed to a campaign document or a political argument. Mr. Halstead is not only a famous journalist and a brilliant writer, but his close acquaintance with Mr. McKinley makes him eminently suited to write just such an article as will make The Outlook's readers feel that they have come to know the Republican candidate more directly than before. A large drawing by Mr. Gribayédoff of Mr. and Mrs. McKinley at home, and several studies of Mr. McKinley as an orator, at his desk, and so on, will illustrate Mr. Halstead's article.

William J. Bryan

A PERSONAL STUDY

By RICHARD LINTHICUM

As a companion sketch to that just mentioned above will be a similar personal study of the Democratic candidate for the Presidency, William J. Bryan, of Nebraska. The interest in the youngest man who ever stood before the public as a Presidential candidate is naturally great, political considerations entirely apart. The article will be written by Mr. Richard Linthicum, a successful Chicago journalist, and will be entirely non-partisan and non-argumentative in its character. Mr. Gribayédoff will furnish a striking portrait of Mr. Bryan, and other illustrations will be added.

The Founder of the Christian Endeavor Movement

By WILLIS J. BAER

The great gathering just held at Washington by Christian Endeavor Societies makes particularly timely a well-illustrated article on Francis E. Clark by Secretary J. W. Baer. This is one of The Outlook's series of articles on "Founders of Great Movements," and it doubtless will be as welcome to its readers as was Lady Somerset's article on Miss Willard last month, which is now being widely quoted.

The Higher Life of Philadelphia

By TALCOTT WILLIAMS

Mr. Williams, as editor of the Philadelphia "Press," and as a student of municipal and educational problems, brings to the writing of this article peculiar abilities. His paper is essentially readable as well as instructive and comprehensive. The thirty pictures which accompany the article make it one of the most attractive in the series to which it belongs.

Tendencies in Collegiate Instruction

By FRANCIS H. STODDARD

Professor Stoddard, of the University of the City of New York, is one of the most acute and suggestive critics of educational methods. His article has timeliness, force, and originality. It will arouse discussion and interest among teachers and students.

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